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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—1 COR. 3: 11.

VOL. XI. NO. 1. QUAKERTOWN, PA., OCTOBER 1895. WHOLE No. 121.

REMEMBERED BY WHAT WE HAVE DONE.

Up and away like the dew of the morning,
That soars from the earth to its home in the sun,
So let me steal away, gently and lovingly,
Only remembered by what I have done.

My name and my place and my tomb all forgotten,
The brief race of time well and patiently run,
So let me pass away, peacefully, silently,
Only remembered by what I have done.

Gladly away from this toil would I hasten,
Up to the crown that for me has been won,
Unthought of by man in rewards or in praises,
Only remembered by what I have done.

Yes, like the fragrance that wanders in darkness,
When the flowers that it came from are closed up and gone,
So would I be to this world's weary dwellers,
Only remembered by what I have done.

Needs there the praise of the love-written record,
The name and the epitaph graved on the stone?
The things we have lived for, let them be our story:
We ourselves but remembered by what we have done.

I need not be missed, if my life has been bearing
(As its Summer and Autumn move silently on)
The bloom and the fruit and the seed of its season;
I shall still be remembered by what I have done.

I need not be miss'd, if another succeed me,
To reap down those fields which in Spring I have sown;
He who plowed and who sowed is not missed by the reaper,
He is only remembered by what he has done.

Not myself but the truth that in life I have spoken,
Not myself, but the seed that in life I have sown,
Shall pass on to ages, all about me forgotten,
Save the truth I have spoken, the things I have done.

So let my living be, so be my dying,
So let my name be unblazoned, unknown,
Unpraised and unmissed, I shall still be remembered,
Yes, but remembered by what I have done.

THE SUNDAY-SCHOOL CONVENTION.

Proceedings of the twenty-second annual Sunday school Convention of the Eastern District Conference of the Mennonite Church, held in the Zion Mennonite Church, Sounderton, Pa., August 26th and 27th, 1895

The convention was opened on Monday, August 26th, at 7.30 p. m., by the retiring president, C. H. Moyer, who led in the devotional exercises by reading a Scripture passage, followed by prayer by J. S. Moyer. J. D. Moyer, superintendent of the Souderton school, in well chosen words gave a hearty welcome to all persons attending the convention. He said no pains would be spared to make the convention a success and hoped that all present might be inspired with renewed vigor for the ensuing year. The chairman, C. H. Moyer, ably responded in a few brief remarks. On motion the reading of the minutes of the previous meeting was dispensed with.

Next in order was organization, which resulted in the following officers being elected: President, N. B. Grubb; Secretary, H. W. Schantz; Treasurer, J. S. Moyer. The newly elected officers then took their places and the work of the convention was resumed. The President appointed Harvey Shelly and W. M. Gehman as a committee to collect the reports of the schools of the District.

The first topic, "Classification and Promotion," had been assigned to F. R. Rosenberger for opening, to be followed by H. M. Clymer; but as both speakers were absent, the topic was thrown open to the convention. Joseph S. Taylor, of New York, opened, followed by A. S. Shelly. They thought a course for studying and reading ought to be laid out and promotion effected accordingly. It should be systematic, and done year by year to prevent trouble which might arise by severing pupils and teachers. If a teacher would have control of a class too long either the pupils might be unwilling to leave the teacher or the teacher unwilling to part with his class. Chas. Moyer remarked that it should not be according to size but according to the pupil's intellectual development of the Scriptures. A. B. Shelly asked what the object of classification and promotion was. A. S. Shelly thought it was for the sake of having more uniform classes and create more interest in the scholars. A B. Shelly thought promotion from one teacher to another should not be necessary as the teacher should advance with his pupils. Jos. S. Taylor recommended promotion very strongly, as he thinks it as necessary in Sunday-schools as in day schools. J. D. Moyer advised a consultation of the teachers, and that all schools adopt a certain plan. Some agreement of standing should be effected, after which classification and promotion should be strictly carried out. The remark was made that a teacher who was selfish enough not to be willing to relinquish his claim on a pupil, did not possess the true spirit of Christ. The superintendent ought to have entire control of promotion. Chairman Grubb asked for schools where promotion was successfully done, which showed that not many had yet adopted the new departure. While all seemed to agree as to the necessity of some system of classification, the difficult question is how best to effect it.

After the singing of a hymn, an Open Parliament on "The Sunday school in the Church and the Church in the Sunday school" was conducted by Jos. S. Taylor. On opening, Dr. Taylor compared the Open Parliament to a public sale. He said the audience was to do the bidding and he the auctioneering by asking questions. This parliament proved to be one of the most interesting features of the convention. Dr. Taylor had prepared a printed outline, which he distributed in the audience. Following are some of the points brought out by the parliament:

The Sunday school should be an organ of the Church. It is a nursery of the Church and a part of the Church. Sunday schools are sometimes only kept up for the sake of having picnics; but it is no real Sunday school unless its ends are the same as those of the Church. The Sunday school should be held in the Church. The Church ought to provide a room with comfortable seats, which should be arranged in semi-circles with teacher's desk in the middle. There should be tables for the secretary and the bible class teacher at least. The room should further be provided with Biblical maps, good fresh water, an organ or a piano, a piano being preferable. Blackboards are very important and should be found in every Sunday school room. Church attendance by the children is very desirable and should be most carefully sought after. It may be secured by occasionally preaching plain, simple sermons to the children. The teacher should set the example of going to church by attending regularly himself. The church should help to support the school, but the school should also contribute to the Church for such purposes as missions, in order to train the children in the things they have to do when they get into the Church. The pastor should not be superintendent but he may teach. He should address the school but not preach. Little children don't like to be preached to. The pastor may appoint committees to report on special matters. How to elect the officers depends on circumstances, but the Church should at least offer a willing hand if not elect them. The teacher should be secured from the Church. Every Sunday school should have a good sized and regularly attended adult Bible class. Church members ought never to get the idea that they are too old for Sunday school. "We are never too old to learn." Socrates became great because he found out he did not know anything. On special occasions, as excursions or picnics, the Church ought to go along. In cities, special infant class picnics should be given. Get teams and take them out. The census of the Boston children showed that a large proportion had never seen a cow, or a chicken, or a mill. All expenses incurred for the development of the children should be defrayed by the Church. A good library should be built up in every Sunday-school. The library should not contain any trash, but the very best literature. The Sunday-school should be held before the Church services. This will prevent weariness, and also may prove a device to bring young folks into the church. On special occasions, like Children's Day or a reunion, the children should all be brought in front. The Church should be decorated with flowers, and music and short addresses should enliven the occasion. Church and Sunday school should work hand in hand and should be so dependent upon each other that neither could succeed without its co partner.

The chairman then appointed J. D. Moyer and H. D. Detweiler to collect the questions. While the questions were prepared the choir rendered an anthem entitled, "Shepherds Abiding." The convention at Sounderton had the honor of listening to one of the finest, if not *the* finest, choirs that sang at any convention for years. With a good leader and excellent voices, selections worth commendation were rendered. After the questions were collected the convention adjourned till nine o'clock Tuesday morning.

The Tuesday forenoon session was opened by A. S. Shelly conducting the devotional exercises. The committee on reports not being ready to report, it was left for a later time. Another op-

Continued on page 4.

WHAT CAN WE DO AS CHRISTIAN CITIZENS TO PROMOTE THE CAUSE OF GOOD GOVERNMENT.

THE QUESTION FROM A MINISTER'S STANDPOINT.

I was very much interested in the different communications in the open discussion of topics suggested in the MENNONITE, and since but a single writer responded for the second time, I feel like giving a word and an act of encouragement to those who can write. The discussions on these timely topics are surely much appreciated by the readers of these columns, and may tend to much good, and so let all who can lend a helping mind, hand and pen to continue these discussions and thus stimulate one another to the good sought in the same.

There are various things that we can and ought to do to promote good government, among which the following seem to my mind to be the most prominent:

1. *We can let go of that old nonsensical idea that Christians should have nothiig to do with governmental affairs.* There seems to have crept sometime, somehow, into some religious minds and "bodies," the idea that government belongs to the world, or even to Satan, and that therefore Christians should keep themselves aloof from everything that savors of politics, not even daring to cast a vote. They forget the words of Paul, "The powers (government) that be are ordained of God." If this can be said of *any government*, certainly it can be said of our free, independent institutions—government by, of, and for the people—founded upon the principles of God's word and the religion of Christ. If ordained of God, certainly God's people must be interested in its promotion and success, for God's work and cause can be upheld only by God's faithful people.

2 *We can study our government.* To know our government we must study the principles upon which it is founded, and become as enlightened in the constitution and laws of our country as in the, perhaps bigoted, tenets of sectarianism in religion.

3. *We can feel more interest in governmental affairs than in partyism.* When we make our government affairs a study, we can soon see how Satan is attempting to manage the same. Reform is certainly necessary, perhaps, in all the various affiliations of our government. These reforms can however never be effected except through the influence of those who have reformed and believe in reform.

4. *We can keep politics out of religion, but consistently bring the Christian religion with all its power into politics.* Politics should not influence our religion, that is founded on an immovable rock, but our religion should influence and purge politics. The Christian religion is a living principle, and that life must permeate all our doings.

5. *We can pray for a good government.* While we are praying—"Thy kingdom come, thy will be done on earth as it is done in heaven," let us too not forget "to pray for kings and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty." Pray for the government officers, even if they were not your choice in voting.

6. *We can vote as we pray.* If we pray for the coming of God's kingdom, let us vote for such men and measures as tend to bring about that grand result Our prayers for those in authority should be supplemented by voting to put good Christian men in office, and not men whose only qualifications are that they "have always served the party well." Our prayers for good government must be supplemented by supporting with voice and vote, regardless of party affiliation, measures intended for good, and in the same spirit condemning measures having the opposite tendency.

The Christian Endeavor societies are endeavoring to solve this question in their Good Citizenship movement, and we can promote the cause of good government by lending a helping hand, heart and voice in the cause.

Written, not in my editorial relations to the MENNONITE, but as a "lay" member.

Souderton, Sept. 4, 1895. ALLEN M. FRETZ.

HOW A CHRISTIAN PHYSICIAN LOOKS AT IT.

Dear Brother Shelly:—In reply to your special request of September 4th, I would say that Christ indicates a two-fold influence of Christian activity in the world when he declares, "*Ye are the salt of the earth,*" and "*Ye are the light of the world: a preserving* and *purifying influence.*

Salt has a *negative* quality inasmuch as it preserves from decay and putrefaction. Assoon as it forms a chemical union with another substance it retains this quality no longer, but becomes worthless.

Christians are a *preserving* power for the earth only so long as they remain unalloyed with the world; as soon as they compromise they have lost this preserving power.

Two of the greatest political evils in our age, I believe, are *secret lodges* and *the saloon.* with which many Christians identify their interests. Probably nine tenths of all public officers of state and federal governments are members of oath bound secret orders; and this, I believe, is one of the principal causes why existing laws, that are good in themselves, are frequently not enforced and corruption and crime often prevail. And it is well known what a powerful influence toward bad government the saloon yields wherever it is licensed and legalized.

Let every Christian, now in bondage of the lodge, throw off the shackles of his horrible oaths and be a *free* citizen and a *Christian,* indeed; and let every church and every church member take a firm stand against the saloon and all that follows in its train, and there will be such a power to promote the cause of good government, that, under existing condition of things, we can hardly conceive of.

But Christians are not only to preserve the world from corruption, they are also to *purify* it. "Ye are the light of the world." Light *shines* and dispels darkness; and there is no light without heat, and this consumes and purifies. It is aggressive. "*Let your light shine,*" says the Master The great commission is to continue to preach the Gospel to the world, and this includes all the privileges and duties of Christian activity individually and collectively. By this preaching whole nations have been regenerated and good governments established among many peoples. As evidence hereof I refer to the history of Christian missions especially of the present age. S. S. HAURY M. D.

Newton, Kansas, September 12, 1895.

A TEACHER'S ANALYSIS OF THE SUBJECT.

Men are so made that they must be governed by established rules of general application. So important is it that even in the most advanced communities they would soon fall back in barbarism were they not held to order.

That saying of Paul, "The powers that be are ordained of God" is a statement of the intention of God in human government. He has given no form of human government but he has made it clear that government is a human necessity. Social order depends on it. Safety to property and life is secured by it. All that we prize most in our civilization we owe in large degree to it, but the form of government is left for human minds to devise.

Government as we have it is the outgrowth of all the past. It has come down to us by the toil, tug, and sacrifice of all the generations past. All the modern nations have contributed to it. The government was not made, it has grown. The best philosophers, scholars, jurists, philanthropists, moralists, religionists have contributed to its excellence. We think too little about what we owe to this complicated, invisible, much maligned, yet always powerful thing called the government. We complain of it, scold about it, berate its corruptions, storm at its officials, get indignant over what it does not do, and sometimes almost wish we had no government. Imperfect as it at times seems to be, it is the best government the world has ever seen. It is the ripened fruit of the tree of humanity. Yet in order that this tree may prosper it requires the care and earnest attention of every true citizen. It is exposed to many dangers and raging tempests which tend towards its destruction as well as to check its growth.

Then what shall we do to promote its development and progress? First, every Christian citizen ought to be a politician. [In the good sense of the word, of course; not in its narrow party sense.—ED.] Whatever else he is, his country should be of great interest to him. It gives tone and character to everything else. Home, business, profession, all interests take much of their value from the government of the country. Our country is the people's country, for we have no ruling class. The people make and unmake their rulers, form and repeal their laws. It is for all the people to be acquainted with the essential principles of our laws and the administration of our government, and to see that public interests are wisely conducted.

It has come to be a common thought that politics is corrupt and corrupting. Many Christian people keep aloof from it on that account. Ministers are counselled to avoid it lest they fall into its contaminations. And many play shy of all political questions and actions in the fear of losing favor with some of their parishioners of different partisan followers.

This is on the ground that Christian men are not manly enough to tolerate opinions on civil matters different from their own There is certainly a degradation of mind wrought here either in the minister or his people. It is the minister's office in the first place to teach and enforce all duties on subjects involved in the practical life of men. Literary and scholarly men, and men devoted to religious vocations, are held from politics for fear of its evil influences. The strongest men morally are advised not to meddle with politics lest it may hurt their character. Only those of easy morals and uncertain character are supposed to be safe in the tainted atmosphere of political wrangling. This opinion has come to be common, but it is a burning disgrace to all Christian citizens. Truly politics is among the great and good things that should interest every intelligent, well meaning person. Young and old, men and women, ministers and people, scholars, moralists, every one of public spirit, should honor and study politics, and seek by it to apply all right principles to the well being of society.

Then Christians must organize. Organization is the cry of the nineteenth century. Every great interest, as well as every evil influence is more carefully organized than the Christian religion. The Christians who are in a majority at the polls, in order to overcome these evil influences must cast an intelligent ballot. Their organization must affect the ballot box.

If Christians as a unit would vote for the well being of mankind, it would not be long before the halls of Congress would be filled with their representatives, and legislation would be conducted on a different plan. Again, we must organize so as to be ready to fight the enemy. In unity there is strength. We are an isolated people and live at a great distance from the nations that have power to menace us. From them we are perfectly safe. But are we safe from all enemies? No, we are never entirely safe. We have enemies within—the only ones that threaten us. They are enemies to the manhood and virtue of men. Whatever deceives, weakens, unmans men, is the enemy of the country. Whatever impoverishes and degrades the people is the enemy of the country. Whatever carries desolation and woe to the home, is the enemy of the country. Whatever demoralizes society is the enemy of the country. Have we not an institution of evil spread far and wide among us that does all this? What is the drinking saloon but a secret, a direct and powerful enemy of the whole people. Is the country safe with the saloon everywhere working its enormous destruction of time, money, talents and virtue? Is the country at peace with an enemy intrenched in its midst in ten thousand fortresses from which it is carrying destruction to all great interests? Here is war all over the country, savage, effective, perpetual. Where are the defenders of the country against the enemy now? They are the men of uncorrupt minds that are awake to the dangers that threaten their country. As the men of the country stayed the tide of the rebellion in '61 and by their loyalty conquered a peace that has brought great prosperity, so may they now do against any enemy, with equal loyalty and zeal. The weapons are now different, but the work is similar, it is preserving the institutions of the country and securing peace and prosperity. A country's strength lies in the righteous character of its people, the consistency of its laws and the usefulness of its customs and institutions. We are strong as we are right. Right makes might. To maintain the cause of right, to train the army of right, to advocate and be zealous for right, to vote and be counted for right is to augment the strength of the country. It is men that we want, men with principles, for they are the important resources of a nation and it is not only the number but the quality. And the quality depends on their intelligence, highmindedness, loyalty to honor, duty, and humanity.

The government that is so conducted as to produce the best people is the best government It is to diminish evil and increase good.

Then again it is pitiable and disgraceful that even good men lend themselves to political trickery. They grow into partisanship and then usually fall into the leadership of the unworthy and self seeking. Among partisans the election of the candidate is the principal thing. "Our man", as they call him, is the principal thing they are after. They have no principles to honor, no good of the community to serve, no cause of right to promote, but only men to elect. Their method is to get votes honestly if they can, but any way rather than not get them. This is the method that corrupts elections, disgraces the government, disgusts good men, and cripples the country in the best things it proposes

It is, therefore, the head and front of that great army of evil against which the genuine men of our time and the immediate future have to fight in defence of their country. And the fight is to be on the battlefield of government. The weapons are to be righteous principles, rational arguments, honest votes, and splendid manhood, thrown into the conflict for all they are worth.

I. B. BAUER,

State Normal School, West Chester, Pa.

Sept 14, 1895.

CHRISTIANITY AND SLAVERY.

Skeptics tell us that Christianity approves of slavery, and cite the so-called Christian countries where slavery has been prevalent, as proof of the truth of their assertion. The truth of the matter, however, is just the opposite, as is well shown in the following extract from a little leaflet, with the above title, forming one of the excellent "Grape Shot" tracts series of H. L. Hastings, of Boston:

"The early Christian church did its utmost to destroy the distinction between master and slave. Says Lecky, the historian: 'Whatever mistakes may have been made, the entire movement I have traced displays an anxiety not only for the life, but also for the moral well-being of the castaways of society, *such as the most humane nations of antiquity had never reached.* This minute and scrupulous care for human life and human virtue in the humblest forms—in the slave, the gladiator, the savage, or the infant—was indeed *wholly foreign to the genius of Paganism.* . . . . It is the distinguishing and transcendent characteristic of every society into which the spirit of Christianity has passed?—*Morals* vol. ii. p. 36, 1869. 'Christianity alone could effect the profound change of character that rendered possible the abolition of slavery.' 'The Christians did not preach a revolutionary doctrine . . . . . they steadily sapped it [slavery] at its basis by opposing to it the doctrine of Universal Brotherhood, and by infusing a spirit of humanity into the relations of society.'—*Rationalism,* vol. ii., p. 258, 1866.

"Paul sent back Onesimus to Philemon, 'not now as a servant, but above a servant, *a brother beloved.*' Tertullian declared the slaves to be 'brethren.' Cyprian said, 'The slave is as much a man as the freeman.' Cyprian once collected seven hundred and eighty-one pounds to buy slaves and set them free. Lactantius taught people to give their gold to redeem captives from slavery. Ambrose sold the ornaments of the church at Milan to rescue captives from servitude, saying 'Men are more precious than metals;' 'and this practice speedily became general.' Lecky, *Morals,* ii., pp. 76, 77; Gibbon's *Decline and Fall,* chap. xv."

"Our young people's societies are wise in closely uniting spiritual and social work. They follow the example of Jesus. They aim not simply to save souls, but to save men. Social work which is not also spiritual is destructive, and spiritual work which is not also social is folly. Let us give our work a Christlike breadth, but let us also give it a Christlike depth." So says Rev. Charles Roads, of the Pennsylvania Union.

NUGGETS OF TRUTH.

From Paul's Epistle to the Romans.

CHAPTER VI.

1. God's plan of salvation makes Christ the representative of mankind. Christ's death is looked upon as humanity's death; his consequent resurrection implies man's resurrection. This death and resurrection as a single but two-fold act is imputed just as righteousness is imputed, as soon as the believer by faith merges his identity in that of Christ. Verses 3–11.

2. When a believer consents to be baptized, he should clearly understand the import of the ceremony: that it is a demonstration of the separation of his life from sin. Verse 2.

3. In order that life may be separated from the sin that pervades and completely vitiates it, death must ensue. Verse 3.

4. In the term *death,* is generally included, the dissolution of the body. But the larger meaning of death is, indeed, the cessation of the old life, annihilation of the sinful thoughts, intentions and acts that constituted that life. Now, the old life can, as a matter of fact, be gradually laid down and eliminated. "The body of sin" can be destroyed without involving the death of the body of flesh. Verse 6.

5. But why this separation of life from sin through death? In order that a new life can take the place of the old. Death is a means, not an end. It is the interval between the passing out of the old life and the entering in of the new. And as the death of Christ had to take place in order that he might resume his former glorified existence with God, so when the believer dies to sin,—puts an end to his wicked life,—it is only that he may assume the new life of holiness and righteousness. Verses 4 and 5, and 11.

6. Christ died to justify us, or to "present us faultless" before God. Now that we are righteous in name, let us be righteous in fact. Renewal or regeneration of life and character must accompany justification. "We are justified for this very end and design that we may afterwards worship God in purity of life."—*Calvin.* Verses 12 and 13 and 19.

7. As the old life was in union with sin, so the new life must be in union with Christ, participating in his holiness, and like him, living unto God. Verses 8 and 10.

8. No one needs to suppose, because God's grace through Christ's death saves him, that he can go on sinning, and expect a fresh supply of grace to cover every additional sin. Christ did not die in order to give men more opportunity to sin. If he did, God's plan of salvation is a ridiculous farce. Christ redeemed man from the curse of the law, not from the obligation to be holy. Only the unconverted can see a conflict between grace and perseverance in works. The man that wishes to do good will find in grace a divine encouragement, a greater incentive to the love of truth and the performance of righteousness, without the misgiving of his labor being in vain. But neither grace or the law are designed to, or able to help the man who does not care for God or has no desire to do right. Verses 1, 15 and 16.

9. To the renewed man the service of love is a sweet and glorious liberty. Verse 22.

10. Only the regenerate man can feel real shame and regret over his past evil career. Verse 21.

11. Death is the fair compensation for the service of sin; but eternal life is not a compensation at all, but a gift—a part of the testament of grace. Verse 23. H. G. ALLEBACH.

THE MENNONITE.

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A. B. SHELLY, ALLEN M. FRETZ, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., OCTOBER, 1895.

The Mennonite Year Book and Almanac for 1896 is finished and ready for distribution. As only a limited number have been printed those who desire to have copies should send in their orders without delay. For further particulars refer to the announcement as found on the last page of this number of the MENNONITE.

With this number the MENNONITE enters upon the second decade of its existence. The good done through its instrumentality during the past ten years is beyond the reach and ken of human calculation. But we can safely leave results with God. May He continue to bless its periodical visits and may many more doors be opened to its knock that it may enter in His name to bring messages of peace and comfort and instruction and encouragement to an ever increasing number of His children. We go forward trusting in Him without whom "we can do nothing." May we *abide* in Him and through our paper bear much fruit that His Father, and our Father, may be glorified. Let the Mennonite reading circle be likewise a praying circle and a working circle —praying and working for the improvement and the material but above all the spiritual success of our paper.

A little book has been added to the editor's library which he feels to recommend to all those of our readers who are sufficiently familiar with the German to read a book in that language. It is a *History of the Mennonites* written and compiled by Paster C. H. A. van der Smissen. It is the most concise and clear presentation of our church's history ever published, embodying the results of the researches in the archives of Europe made by such eminent historians as Dr. Keller, Beck, and others. Starting with the connection between the early ana-baptists and the old evangelical congregations (Waldenses) the reader is led to understand the rise and spreading of the movement under the leadership of men eminent in their day for scholarship and ability. Opposed to the point of death by the papists and by the other reform parties who hesitated not to use the strong arm of government for the suppression of teaching distasteful to them, these peaceful Christians were driven from one country or province and then another, yet ever and anon rising elsewhere and spreading, to the dismay of their persecutors. Thus they are traced through Switzerland, the South German provinces, North Germany, and the Netherlands till the time of Menno Simon. Then follow chapters of interesting narrative of events following the fortunes of the Mennonites in different countries to the present day. Our people both old and young need to be more familiar with our history, and Bro. van der Smissen deserves the gratitude of the church for his valuable contribution this end. Copies can be obtained directly from the author or from his appointed agents. One of these is Mr. O. W. Berky, Clayton, Pa.

Sunday-School Convention.—*Continued from page 1.*

portunity was offered for giving referred questions. At this juncture a very beautiful solo, entitled, "I am the Shepherd True," was rendered by Prof. Lincoln Hall, of Philadelphia.

The second topic, "Applications of the Lessons, their Value, and How to Make them Practical," was opened with an essay by S. M. Musselman. The object of all teaching in the Sunday school is not merely instruction, to store the mind with facts, as when one is teaching geography or astronomy; it is to impress truth which shall influence life, which shall build up character, and which shall impel to right action and conduct.

The Bible is to be our guide book. All recorded events, though perhaps seeming purely historical, have some truths applying to our lives. We are too apt merely to skim over our Sunday-school lessons, without taking time to search for that hidden truth, thus squeezing the life out of the lesson before us in our attempt to make it stand out as a beautiful Bible narrative, and we leave our class wondering why they do not seem more interested in a lesson that seems so beautiful to us. Every teacher of the Sunday school should awaken to more earnest work and realize the responsibility of his position. He has under his teaching and direction the Church of God of the near future, unformed character to mould and build up, and living souls to direct and bring into communion with their Maker. And how can he fulfil his work better than by diving deep into the lesson before him, bringing out the hidden truths and applying them to the wants of the class.

The value of these applications can hardly be overestimated. An advice by a Sunday school teacher drawn from the Word of God cannot fail to become a part of some pupil's life. Many a one can look back to the application taken from a lesson or a Scripture passage, which seemed to "strike his case," as the turning point of his life, and can now with renewed interest and pleasure search for the hidden truths of God's word. As water cannot be made to flow higher than its level, so we cannot raise our class above our level, and should therefore be very heedful in our daily walks of life to live accord ing to our teachings and practice what we preach.

The topic was further considered by Rev. J. S. Moyer, who remarked that the chief value of the lesson was its application. Without application the lesson is of no use and no value. It is God's work to apply his teachings. It is God's spirit that draws us closer unto him. God's word becomes a part of our lives and planted in our souls, not by reading or hearing it being read only, but by its just application through God. How can a teacher be secured that accomplishes the required results? Is it a gift or an accomplishment? Perhaps both. The truth must be presented as God's word, not as the teacher's remarks.

The topic was then further discussed. A. B. Shelly thinks both belong together to make the good teacher, both the gift and the acquirement. Jos. S. Taylor remarked that before a man could apply a truth he had to possess it. It is not obtained by reading the lesson, but by a vast amount of meditation and prayer. Truth as you get it out of the lesson is as a piece of broadcloth. The truth applied is like the suit cut for a particular man. Only that which you use is practical. A. S. Shelly said the truths were like a doctor's laboratory. He would not give all the medicines at one time, but those to suit the case. A. M. Fretz thought every teacher should therefore be a doctor The pupils must be studied as well as the medicine.

The chairman then announced that the following committee was to arrange for the children's exercises in the evening. W. S. Gottshall, H. D. Detweiler and W. Krauthamel.

Next was a primary class drill by Mrs. W. H. Slotter, taking the lesson on the Ten Commandments, the first lesson of the quarter. The following little prayer was first repeated by teacher and class: "Dear Lord, keep us Thy children. Be first in our hearts. Be our best friend for the sake of Jesus who bore the punishment of our sins." Next she taught this hymn to the class:

Little hearts to worship
Jesus Christ our Lord;
Hearts made pure and holy.
Through his precious word.

Hearts and hands for Jesus,
Eyes and ears and feet,
For his glory living,
Till in heaven we meet.

Mrs. Slotter then held the Ten Commandments before the class and asked who gave them? God. Sent through whom? Moses. Written on what? Two tablets of stone. By what? The finger of God. How many on the first tablet? Four. On the second? Six. The first tablet treats of our duty to God, and the second of our duty to man. Then she taught the following paraphrase of the Commandments:

One God we have and one alone;
Then bow not down to wood or stone.

Take not the name of God in vain,
Nor soil our lips with words profane.

The Sabbath day to God belongs;
We'll read his word and sing his songs.

Honor thy parents and obey,
Heeding with care each word they say.

Thou shalt not kill.

Both lips and thoughts must be kept clean;
By God our inmost heart is seen.

Thou shalt not steal.

Lie not, nor act what is untrue;
Tale-bearing is forbidden too.

Thou shalt not covet ends the Ten Commandments given by God.

Honor to parents leads to honor to God.

The drill was closed with, "The Lord watch between me and thee when we are absent one from another."

J. D. Moyer asked, How old must a child be to be taught the Commandments? As soon as a child comes to Sunday school. C. H. Moyer asked, Are you in favor of a birthday box? Yes, sir, but not in favor of giving any rewards. I believe in getting children to Sunday-school for the love of the Sunday-school and not the tickets. I. K. Freed, Are charts a help or a hinderance? Helps, but would prefer a blackboard. Both should be had. C. H. Moyer, At what age should children be promoted from the primary class. Age should not determine it, but a certain amount of work done. Mrs. Slotter recommends having the primary department by itself.

The third topic, "The Work of Committees in Sunday-school," was opened with an essay by Silas M. Grubb, followed by S. M. Rosenberger. In speaking of the work of committees we naturally have in mind the temporary and the standing. The former generally appointed to prepare and provide for special occasions, or to transact some special matter of business. The latter forms a part of the working force of some schools while in others they are not found. In every working body there are certain advantages in having the work divided among committees. Some of the advantages are as follows:

1. It gives a definiteness as to the duties to be performed for the school. It is generally supposed that every one is to be so interested in his school as to do all in his power for it. But this is a rather vague way of putting it and is in most cases looked at and followed out in the same way. If it is expected of members that they do some work for the school, it is better to specialize and assign different duties to different bodies.

2. There will be an increased sense of responsibility among the members of the school when they become members of committees.

3. More effective methods will be employed. A committee working wisely will confer, offer and hear suggestions, and then determine upon the best and most expedient. In the case of general action the work is liable to be done in a haphazard way, or if the leader alone gives suggestions, they, while conscientiously given, may not always be the best, and thus the best results possible may not always be realized.

4. They will relieve the leader both of some work and of responsibility. The committees will form a corps of assistants who will follow up the different lines of work. Instead of having to look after every detail the leader will in many cases have to exercise only general oversight

5. It will resolve the school into a working school, and thus be a means of setting the members to work.

Committees should organize and work systematically. There will be very little gained by having committees if there is no organization and no definite plan of action. Each individual member of the committee should feel his responsibility when he is appointed or elected to serve on some committee, he is expected to work faithfully towards furthering the line of work that comes within the sphere of his committee. He becomes accountable to the school for the services he renders, and above all he is entrusted with a new post of duty in the service of the Lord Jesus Christ, and however small the importance of his post may seem, he becomes accountable to Him also.

The topic was further discussed. J. S. Taylor asked whether committees should be composed of scholars or officers? Officers should constitute the executive committee I. K. Freed thinks it would be very profitable to introduce the work of committees and employ scholars. Rev. Grubb suggested that not too much power be given to committees. For instance the music committee should not get the music but recommend it. Chas. Moyer thinks the visiting committee should be composed entirely of teachers, and not too large, three being amply sufficient. On the other hand it was suggested that the scholar's should be put on committees and that on the visiting committee for instance, even the little ones of the primary class could do good work.

A duet was rendered by Dr. and Mrs. Taylor.

The answering of questions was conducted by Wm. S. Gottshall, after which the forenoon session was closed by singing "Throw out the lifeline."

The last session was opened at 2 p. m. After devotional exercises consisting of singing, reading a Scripture passage, and prayer, the fourth topic, "How to make the Music of the Sunday-school most effective for good," was taken up by S. W. Gross. He believes we do not have enough singing. We ought to have much singing, conducted in a wide awake manner. There should be no dragging. New pieces should constantly be introduced and not the old again and again. Always having the same music is tiresome. One of the good effects of music is that it has the power to attract and draw pupils to the Sunday school. It should be had as a means of worship. A great deal of singing however rises no higher than our heads or the walls of the church, whereas it should go to heaven. There is too much mechanical attention and not enough of the meaning expressed. We should think about the hymns more and feel the real spirit thereof. Hymns like "Jesus Lover of My Soul," in which the child can grasp the sentiments expressed, should be used. The most effective good is to take the real meaning and apply it to the feeling. Much depends on the leader to get the real spirit in the singing.

This was followed by Menno S. Moyer. The chorister in his selection must choose the proper music. The selections should consist of hymns universally used. In order that the children may be reached the music should be simple in sentiment. Not too much of earthly joy. The tunes should be simple and joyous, but not jigs and waltzes.

J. S. Taylor remarked the object of music was to stimulate emotion. Without emotion there can be little religion. Emotion is the mainspring for making the lesson effective and real. The more beautiful the music the more good in it, as long as it is in the right way.

After another solo by Prof. Hall, an adult class drill which was to be conducted by J. B. Bechtel, was led by I. K. Freed on account of Mr. Bechtel's absence. Every teacher ought to possess a concordance or other material for preparation. Mr. Freed recommends a prayer at the opening of the class exercises. All rose and a prayer was offered by S. M. Rosenberger. Joshua 3–5: 17, the lesson of the previous Sunday was taken up. The Golden Text was repeated. F. R. Rosenberger was called upon to describe the last days of Moses. The leader then asked many questions which were answered by those upon whom he called. The teacher should not do too much talking. The scholars should do most. A. M. Fretz asked whether this was Mr. Freed's usual method; and then suggested that the questions should be at the tip of the tongue, without reference to book or paper being necessary. Dr. Taylor recommended a blackboard in every class and not to teach a class the same way every time, but always change his methods.

An open parliament on "Mistakes: (*a*) of teacher, (*b*) of superintendent, (*c*) in Sunday-school," was then conducted by N. B. Grubb. These open parliaments of late introduced into the conventions prove very interesting features. Some of the mistakes of teachers are: Irregularity of attendance; to much talking; not study their lessons; fail to adapt the lessons to the class; fail to be on hand in time to welcome the scholars; fail to have a substitute in case of absence; don't keep order in class; fail to have their teaching carried out in life. Mistakes of the superintendent: Not punctual enough; not prepared when they come; don't pray enough for the school; sometimes they do not superintend; must know the lessons; should not teach; ought always to have prepared substitutes ready in case of the absence of a teacher; they are not sociable enough.

One of the greatest mistakes in Sunday-school's is that there is not order enough. Pastors also make a mistake in not being punctual enough. They should be in Sunday-school whenever possible.

An address was made by superintendent Wm. H. Slotter. He spoke on "How to teach reform work." Clubs in New York spend $5000 to fix a hall for getting in young people. Help everybody around you in moral, physical, and intellectual ways. Mr. Slotter thinks there is abundant opportunity for work in this line.

Referred questions were again collected and the answering was conducted by W. M. Gehman.

A. B Shelly gave a review of the convention in which he repeated the principal points brought out on the different topics and said there was a remarkable difference between this and the first convention in 1876. The collection was taken up and a motion made and adopted to publish a tabulated report of the Sunday-schools of the District.

The selection of a place for the next convention was then in order. Philadelphia, Schwenksville, and East Swamp were named. It was carried to go to East Swamp by a large majority.

On motion a vote of thanks was extended to the people of Souderton and all who assisted in the convention.

On motion a bill of two dollars, presented by A. M. Fretz, in the name of the committee was ordered paid.

The treasurer's report as received by the secretary is as follows:

Amount in treasury Aug. 26, '95.	$2.55
Collected at convention	7.36
Total	$9.91
Paid to A. M. Fretz, Aug. 28	2.00
Balance in treasury	$7.91

U. S. Stauffer, A. B. Shelly and H. W. Schantz were appointed a committee on the program for the next convention.

H. W. SCHANTZ, Secretary.

N. B. GRUBB, President.

CORRESPONDENCE FORM WADSWORTH, OHIO.

Recently we had the pleasure of having Bro. J. B. Baer in our midst for a few days. He came to Wadsworth, September 4th, and officiated in the marriage of Augusta Hunsberger to our pastor N. C. Hirschy, on Thursday morning at seven thirty o'clock. The brother preached to us on Friday evening, emphasizing the need of more men consecrated to God. He also preached to us on Sunday morning, his theme being, "Open Doors." He was with us a little while at the Christian Endeavor meeting and talked to us of the one great comforting thought contained in the lesson, "That we might all be Calebs even though we could not all be Joshuas." He was obliged to leave before the close of the service to meet another appointment.

Mr. and Mrs. N. C. Hirschey left the home of father Ephraim Hunsberger immediately after the wedding breakfast, for Cleveland, Buffalo, and Niagara Falls. They stayed over Sunday with the brethren at Clarence Centre, N. Y., and found them all well, cheerful, and happy, Bro Hirschy preached for them. After going through Toronto to the Thousand Islands, they returned on Saturday, September 14th, receiving hearty congratulations from our people and friends. They are now living at Oberlin, where they are attending school.

Whatever happens to me each day is my daily bread, provided I do not refuse to take it from God's hand, and to feed upon it.—*Fenelon.*

MISSION DEPARTMENT.

EDITED BY A. B. S.

THE late Rev. E. A. Lawrence lays down the following emminently Christian doctrine: "Every church should work out into a mission, and every mission should work out into a church."

THE allegation is sometimes made that only *dead* Indians are *good* Indians. To this Lone Wolf confesses: "It is true; but how? I am a dead Indian, because the fire of the Gospel of our Lord Jesus Christ has killed the Indian that was in me." Does not this remind us of what Paul writes Gal. 3: 28? It is only the Gospel of our Lord Jesus Christ that will solve the vexed Indian question, as well as many other questions that are now annoying us. And it is only by faith in Jesus Christ that we are united as one people.

A NOVEL METHOD of awakening zeal and prayer in behalf of missionary work has been adopted by one Christian Endeavor Society, which has undertaken the support of a native preacher in the Madura Mission, costing, above what the people themselves raise, $40 a year. This makes 4 cents a day. A card is prepared for every day of the year, and the member of the society taking that card pays the 11 cents and promises to pray especially for that helper on that particular day.

The Missionary Review of the World, commenting on the Y. P. S. C. E. Convention held in Boston July 10th—15th, says: "They had a right royal welcome, and left a fine impression on the whole, though there was no little criticism on the sightseeing which occupied too much time on the Sabbath. The peril of this noble society will be two-fold: first, *pride of numbers* secondly, *conformity to the world.* If they can escape these two risks, which numerical prosperity and enthusiastic popularity inevitably incur, and can develop a thoroughly *missionary spirit* and a *systematic giving*, and *keep out of politics*, no one but God can forsee the future of this organization, whose unparalleled growth is like that of a mushroom, and which is now about to call a world-wide convention of Y. P. S. C. E. at Washington in 1896."

OUR FOREIGN MISSION TREASURY.

About the condition of the foreign mission treasury the treasurer, Rev. G. Harder, in a letter dated September 6, writes to the undersigned as follows:

"Enclose check for $19 00. The draft for Darlington for $250.00 I shall also forward. With these two payments our treasury is about empty. There remain in the four treasuries combined from $50.00 to $75 00. For some time I have been anxiously waiting for the government check from Washington for the last quarter. It would be very desirable to receive it this quarter, for that would in a measure replenish our treasury so that with God's help we would be enabled to make our payments at the beginning of the next quarter."

These payments amount to a thousand dollars or a little upward, not including the Halstead school for which the draft from Washington is expected.

The editor of the *Bundes Bote* in the last number says correctly, to make no debts is one of the principles of the mission board. The board would like to hold to this principle, but they cannot reduce current expenses without inflicting a serious blow to the mission work. Just now too it would be well to place a new missionary for the Cheyennes at Kingfisher, a necessity described in Brother Petter's last report. In Brother J. Funk of Manitoba, now at Bethel College, the Lord would probably send us a suitable man. This dear brother offers his services if for the present he will receive enough for a living. Since for the present he might live at Darlington, the direct expenditure for the first year in which he would chiefly study Cheyenne, need hardly exceed one hundred and twenty dollars.

If the various churches and friends interested in our mission, should, rejoicing in the Lord, soon fill up the treasury, the board would consider this an answer to prayer, the good principle not to incur debts might be continued in the future, and at the same time the missionfield in Oklahoma could be so occupied that the harvest of long years of toil and seed may not justly be gathered by new-comers.

With confidence in the Lord's assistance and in the missionary spirit of the brethren.

CHR. KREHBIEL,
Pres. Mennonite Mission Board.

AN OUTRAGE COMMITTED ON AN INNOCENT INDIAN.

Missionary Horsch in his late report to our Missionboard speaks of the unjust and cruel treatment inflicted upon an innocent young Indian by a government official, on account of which serious Indian troubles were for a time imminent. An Indian had assaulted a white woman, whereupon officers were sent in search of the Indian who had committed the outrage. One of these officers soon captured a young Indian who however, as was subsequently proven, was entirely innocent of the crime with which he was charged. Instead of giving the young man a hearing at once he was given in charge of an officer who held him in arrest for a number of days. One day this officer, desirous of viewing a game of base ball, took his prisoner along with him to the place where the game was played. The young Indian seeing the tumult and hearing the shouts of the excited players, got the idea that they were about to hang him, and thinking that he would rather be shot than hanged, he ran away. The officer in charge of him seeing him escape fired two shots at him which both took effect in his abdomen. The affair caused no little excitement among the Indians who quickly gathered themselves in Arapahoe, and some were ready to take revenge on the whites for the outrage. as they considered it, commit ted upon one of their number. The result was that a messenger was hastily sent after troops. When these came, and when the Indians found that by far the greater portion of the white set tlers sympathized with the wounded man and that he was well cared for, they were consider ably cooled down and pacified. After a few days the Indian had so far recovered from his wounds that he could be given a trial, at which his entire innocence was fully proved. It is this another example of the unjust and cruel treat ment inflicted upon the poor, helpless Indians, and which have been and are still the cause of nearly all the serious troubles with the Indians. Brother Horsch writes: "When I saw the wounded man for the first time here in Arapahoe, he at once recognized me, he having been at Darlington while we were there last year. I spoke with him and he asked me for a picture of Christ's crucifixion, "where our Savior received wounds from his enemies" I brought him several pictures, read some Scripture verses for him and conversed with him for a while. The guilty Indian has not been caught yet and it is doubtful whether he will ever be found. The Cheyennes are not fully pacified yet on account of this hasty shooting of an innocent person. Among some of them the idea of avenging it has not altogether subsided. But the more considerate ones admonish them to desist from such a course, knowing that this might possibly result in their utter annihilation." Brother Horsch adds, "O, how necessary it is for this people to obtain that peace and comfort which can only be found with Christ."

Brother Horsch also writes of the great poverty and destitution existing among the Indians around him. He writes of one whom he for the first time saw clothed in Indian apparel and who said, his pantaloons were entirely used up and he was therefore obliged to wear "Indian pantaloons" (leggings) and a blanket. "But," said he, "I am so glad to know that the dear Lord will provide for His children, as He has given His promise in His Word. I will faithfully work my corn and trust in God, and I am assured He will care for me."

DEBASING ASIATIC FAITHS.

As a traveler, and not as a mission worker, do I speak of what I have seen of the desperate needs of the unchristianized world. I have visited the Polynesian Islands, Japan, Southern China, the Malay Peninsula, Ceylon, North India, Cashmere, Western Thibet, Central Asia, Persia, Arabia, and Asia Minor. I lived much with the people in their own houses and among their tents, always with a trustworthy interpreter, sharing their lives as much as possible, and to some extent winning their confidence by means of a medicine chest which I carried. Wherever I went I saw sin and sorrow and shame.

I think that we are getting into a sort of milk-and-water view of heathenism, not of African heathenism alone, but of Buddhism, Hinduism, and Mohammedanism, also, which prevails in Asia. Missionaries come home, and they refrain from shocking audiences by recitals of the awful sins of the heathen and Moslem world. When traveling in Asia it struck me very much how little we heard, how little we know, as to how sin is enthroned and deified and worshipped. There is sin and shame everywhere. Mohammedanism is corrupt to the very core. The morals of Mohammedan countries are corrupt and the imaginations wicked. How corrupt Buddhism is! How corrupt Buddhists are!

Just one or two remarks as to what these false faiths do. They degrade women with an infinite degradation. I have lived in zenanas and harems, and have seen the daily life of the secluded woman, and I can speak from bitter experience of what their lives are—the intellect dwarfed, so that the woman of twenty or thirty years of age is more like a child of eight intellectually, while all the worst passions of human nature are stimulated and developed in a fearful degree—jealousy, envy, murderous hate, running to such an extent that in some countries I have hardly ever been in a woman's house or near a woman's tent without being asked for drugs with which to disfigure the favorite wife, to take away her life, or take away the life of the favorite wife's infant son. This request has been made of me nearly 200 times.

—MRS. ISABELLA BIRD BISHOP.

SUNDAY SCHOOL.

BY A. M. F.

PRECIOUS TRUTHS.

Decisive steps. It is a good thing for us, in all matters of right and duty, to take a firm, decisive stand. And hence it is well for us to be placed sometimes where there is no retreat; where we must take an open stand or be ignominiously defeated or even destroyed. It is for this reason—at least in part—that God allows us to meet opposition and reproach and temptation; that it is often hard to take the first stand as a Christian. The very difficulty helps to make our action decisive. We cannot go back, the Jordan has rolled into its place behind us; we therefore go forward with courage, earnestness, decision, and faith.

PRACTICAL LESSON POINTS.

Lesson 1.—October 6th.

The time of the Judges.—Judg. 2: 1–12, 16.

The preceding chapter gives us a brief record of the people of Israel after taking possession of their allotments in Canaan. They broke their covenant with God in that they did not drive out the inhabitants of Canaan but made friends with them, which they were forbidden to do. If they would not resist their enemies, then they could not expect God to put them under their feet. If Israel expected advantages, by uniting with the idolatrous Canaanites, they were deceiving themselves, for no profit comes in making friendship with the enemies of God. If we wilfully disregard God's commands then we are left to feel the smart of our own folly. Another generation arose "which knew not the Lord, not yet the works which he had done for Israel," v. 10. This seems strange after what we read v. 7. It is a truth for us to study and reflect over. Though the people served the Lord was it not perhaps a mere formal service? If the former generation had obeyed God's command to teach their children what God had done for them and said to them, and trained them in a true and faithful service, no such state of things could have arisen. Though Israel brought their own distress upon them, God showed pity, and compassion. He did not send angels nor foreign powers, but raised up men among themselves, and qualified them for the place of delivering them from the hand of the spoiler. God desires all men to be saved from their sins and troubles, and uses every means to help them.

Lesson 2.—October 13th.

The Triumph of Gideon.—Judges 7: 13–23.

Do not fail to read the account of the selection of Gideon's force for this battle. Gideon's army was small and weak, compared with that of the enemy and is well illustrated in the dream, vs. 13, 14. Very odd it may seem, but God takes his own way to defeat and surprise his enemies. He does not demand great numbers, but great faith. The strangest battle perhaps on record, bnt so does the Lord ever work with, and fight for his people. It was not only the "sword of Gideon," v. 14, but as Gideon himself commanded the people to shout, the "sword of the Lord, and of Gideon." This is the "sword" we all ought to use: The sword of the Spirit. God chooses for his soldiers those who will not lay aside their arms for anything; who are never seen in the battles of life without this grand weapon; who intend to fight a good fight and get the victory and be crowned at last. Yes the "sword" is the great weapon. If a young girl asks, "Do you think it right to play cards or to dance?" do not give her your thought, give God's, 1 Pet. 4: 11. What you think does not touch the question. What God says is all important. Read her Num. 9: 23; Col. 3: 17; 1 Pet. 2: 15, 16; Rom. 14: 22, 23. If a young man asks, "Is it wrong to witness a good Shakesperean play?" point him to Rom. 15: 1–3: 14: 7, 13–15. Is it a question of costly dress and jewelry, turn to Tit. 2: 9, 10; 1 Pet. 3: 3; 1 Cor. 10: 31. There is a divine answer in God's word to every human question.

Lesson 3.—October 20th.

Ruth's Choice.—Ruth 1: 14–22.

From the preceding verses of this chapter we see that Elimelech had moved, with his wife Naomi and two sons from the land of Canaan, into the land of Moab, because of a famine in his own land. The two sons married women of Moab, Arpah, and Ruth. The father and sons died leaving the women widows. Hearing a good report from Canaan, Naomi decided to return. The two young widows being very much attached to her decided to accompany her part of the way when the time came to take leave from their mother-in-law. Orpah kissed her and turned back to her old home, but Ruth insisted to be permitted to go with her to Canaan expressing her firm decision in the words as we find them in vs. 16, 17. What a happy choice, to make God's people ones own people. *Ruth's choice was instant.* Immediately, without hesitatoin, without asking time for consideration, Ruth answered. *Ruth's choice was humble.* She was poor. She had only affection and fidelity to give. We come to Jesus in the same spirit and receive of him what we need. *Ruth's choice was self-forgetful.* She forgot her own sorrow in that of her mother-in-law. *Ruth's choice was affectionate.* Our choice is like her's when we wish to serve Jesus for love, and not alone for duty. *Ruth's choice was entire.* Fully and freely she yielded herself to Naomi's directions and plans. All we are, all we have, all we hope to be, should be laid at Jesus's feet. *Ruth's choice came from godly personal influence.* She loved Naomi, she wanted to love Naomi's God. An infidel, whose Christian wife had for many months been an invalid, came to a minister soon after her death, and said with tears, "I have decided to become a Christian; I have waited to see how my wife wonld die." *Ruth's choice was determined.* It is possible to be loving and gentle and humble, yet firm and steadfast for the truth. *Ruth's choice was rewarded.* Her choice was apparently insignificant, but her reward was great, she became the wife of the rich Boaz and the ancestress of Israel's great king, yea of the Lord Jesus himself.

Lesson 4.—October 27th.

The Child Samuel.—1 Samuel 3: 1–13.

Samuel was a peculiar man of God. He was prayed of the Lord; lent to the Lord; called by the Lord; always true to the Lord. He was the child of pious parents, and was reared in a religions home; Snch parents with snch a home, filled with love, deeply religions, cultured, with pnre pleasures, with wise guidance and training, a centre of nsefulness—is the greatest safegnard against the perils of the yonng. It clothes them in armor; it gives them a spirit which repels evil; it fills their souls with moral health; it leads them to the Lord Jesus, their Savior and guard; it brings them to new hearts, a life that loves good and hates evil; it trains them in loving and generons labors for others. *Children should early be taught to serve the Lord.* By and by the parents will be called away and the boys and girls of to-day must fill their places. Serving the Lord in youth is the only way to become wise and strong for God's work when older. Let each one ask itself: "Do I serve the Lord?" *Children should obey God's voice.* The Lord speaks to many boys and girls now, much as he did to Samuel. He wants their hearts. He calls some to be ministers of the gospel, some to be missionaries. When God's call is heard, do not fail to respond, "Speak Lord, for thy servant heareth." *Children should tell God's truth to others.* God called Samuel to tell Eli what he was going to do to the wicked Israelites. God often wants the boys and girls to reprove those who swear, or lie, or cheat, or steal. He also wants them to tell others of the love of Jesus, and the way to be saved. Every boy and girl cad be a witness for Jesus.

The business of a physician in a sick room is not to deliver a lecture on physiology, anatomy or hygiene. He is to study the disease, and prescribe the proper remedy. The business of the Sunday-school teacher in a class, is to know his scholars' needs, and bring home to their hearts God's truth.

THE YOUNG PEOPLE.

LET DOWN YOUR NETS.

Launch out into the deep,
The awful depths of a world's despair;
Hearts that are breaking and eyes that weep,
Sorrow and ruin and death are there,
And the sea is wide and the pitiless tide
Bears on its bosom—away,
Beauty and youth in relentless ruth
To its dark abyss for aye—for aye.
But the Master's voice comes over the sea,
"Let down your nets for a draught" for me!
He stands in the midst on our wreck-strain
And sweet and royal is His command. [strand,
His pleading call is to each—to all;
And whenever the royal call is heard,
There hang the nets of the royal Word.
Trust to yonr nets and not to your skill,
Trust to the royal Master's will!
Let down your nets each day, each hour,
For the word of a King is a word of power.
And the King's own voice comes over the sea,
"Let down yonr nets for a draught" for me!

CHRISTIAN ENDEAVOR TOPICS

OCT. 6.—The duty of happiness. John 15: 11; Ps. 37: 1–11.

OCT. 13.—How may our society do better work? (A meeting to consider the work of each committee, led by the president.) Lesson, Gal. 6: 6–10.

OCT. 20.—Christian patriotism—what does it reqnire of ns? Isa. 62: 1–12.

OCT. 27.—Obedience to God—what does it involve? Dent. 8: 1–20.

TRUST IN GOD AND DO THE RIGHT.

"One is our Master, even Christ,
And all ye are brethren !"

Courage, brother, do not stumble,
Though thy path be dark as night;
There's a star to guide the humble,
"Trust in God, and do the right."

Let the road be rough and dreary,
And its end far out of sight,
Foot it bravely, strong or weary,
"Trust in God, and do the right."

Perish policy and cunning,
Perish all that fears the light,
Whether losing, whether winning,
"Trust in God, and do the right."

Trust no sect, party or faction;
Trust no leaders in the fight;
But in every word and action,
"Trust in God, and do the right."

Trust no lovely forms of passion
Friends may look like angels bright;
Trust no school, custom or fashion,
"Trust in God, and do the right."

Simple rule, and safest guiding,
Inward peace, and inward might,
Star upon our path abiding,
"Trust in God, and do the right."

Some will hate thee, some will love thee,
Some will flatter, some will slight;
Cease from man, and look above thee,
"Trust in God, and do the right."

Ioamosa, Cal. S. H. A.

[The above verses were sent for publication by a dear brother with the express purpose of encouragement for Christian Endeavors. May all such and other young Christians be encouraged in the perusal of the same.—Ed.]

GOOD PRAYER MEETINGS.

Every devotional meeting of a church is essentially a *family gathering*, and there should be the utmost freedom for every one of the family, male or female, to take part. If any devout mother in Israel has a request to make, or a good word to say, or a fervent prayer in her heart, let her have free utterance. The leader who would silence her would have silenced Anna for prophesying and Priscilla for teaching and faithful Persis for laboring in the Lord. There is never likely to be any excess of female voices in church prayer meetings; bnt I honestly think that our meetings lose more in spiritual power by the silence of godly women than they ever would by the indiscreet utterances of forwardness or garrulity. T. L. CUYLER.

God often lays hard duties upon us at the very threshold of the new life. They are needful as a test, a revelation, and a defense; a test to God and man whether we really have given ourselves wholly to God; a revelation of our true condition to ourselves; and a defense against temptation. A French writer has said that a wise attack is the best defense. The same truth is expressed in the proverb about "carrying the war into Africa," derived from Scipio's defence of Rome against Hannibal by attacking Carthage. So now the best defense of the young against intemperance is to set them actively to work for temperance. The best defense against the temptations to any evil is to marshal them to an attack upon that evil. Hence God sets his children to work against evil; he gives them hard duties to perform, hard battles to fight. And this prepares them for their life's work. As in Samuel's case "the child is father of the man."

Good-citizenship advocates—and that means every Endeavorer—will read with thoughtfulness the following paragraphs from *Christian Endeavour*, the organ of the English societies: "It is possible that many of us have been regarding some office of service as common and unclean when the heavenly vision, if heeded, would have said, 'This is the way, walk ye in it.' Christian Endeavor believes in applying religion in all possible directions. We have to secure the ascendency of sobriety, purity, justice, and brotherliness in all the councils of the state. We have to lay our hand powerfully upon such curses as slavery (white as well as black), war, and all the other iniquities that afflict and tyrannize over us. We are on the winning side. Under a God of infinite power and infinite goodness no evil can last forever."

The nature of the soul is such that the best time to become a Christian is in youth. Early impressions are the most enduring, as the tracks of birds in the soft mud of ages ago are now hardened in the rock, and ineffaceable. Those impressions can be made on the clay while it is soft, but not after it has hardened into stone. Then, an elephant's weight would make no impression, while before, the lightest touch of the smallest bird left its mark.

Three points anent the duty of taking part in a prayer meeting were made at the last English convention. First, it makes more real to participants the seriousness of speech. Second, it makes their own what they have volunteered to utter as the substance of their belief. And third, it fosters true earnestness by witnessing for Christ.

A profane young man was converted. When asked how he kept from swearing, his answer was, "I repeat a passage of Scripture now instead."

If you do your Christian Endeavor work to be seen of men, the eye of heaven will be closed upon it.

DEATHS.

LYONS.—On August 10, 1895, in Philadelphia, Clarence, son of Isaiah W. and Mary Lyons, aged 12 years. Clarence when he knew he was dying asked that the entire family remain with him, and continue in prayer and praise until he had gone home. "A child shall lead them." Funeral services by Rev. Sanders and N. B. Grubb.

BARTHOLOMEW.—On August 23, 1895, in Philadelphia, Catharine Bartholomew, aged 77 years. Funeral services by N. B. Grubb. Interment at Trumbauersville, Pa.

WENSEL.—On August 24, 1895, in Pottstown, Pa., from the effects of burning, Hettie Wensel, aged 54 yrs., 3 mos. and 19 days. Funeral services at the home of her brother by Jacob Latshaw, assisted by Jacob B. Hunsberger; at Emmanuel Lntheran church, in compliance with request of deceased, N. B. Grnbb preached English assisted by D. K. Kepner in German.

THOMPSON.—On August 26, 1895, in Philadelphia, snddenly of hemorrhages, John W. Thompson, aged 44 yrs., 11 mos. and 25 days. Funeral services by N. B. Grnbb.

MCALL.—On September 1, 1895, in New York, James McAll, aged 70 years, 9 mos. and 20 days. Funeral services in Schuyler's Chapel, by N. B. Grubb.

DOWNS.—On September 13, 1895, in Philadelphia, Mrs. Sallie (Downs) Realey, (a member of First Mennonite church) aged 37 yrs., 10 mos. and 26 days. In the absence of the Pastor, N. B. Grnbb, Rev. H. J. Hartman, conducted the funeral services on Sept. 15th.

CONTRIBUTIONS.

For Church Erection at Colfax, Washington.

From the Putnam and Allen Co., cong., Ohio, $11.00. Gratefully acknowledged,

DAVID GOERZ,
Treasurer for Home Mission.

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BOOK NOTICE.

THE THEATRE is the title No. 2 of the *Monthly Messenger*, issued from the *Scriptural Tract Repository*. This is an essay upon the non-accordancy of stage-plays with the Christian profession, by that good aged friend Josiah W. Leeds, of Philadelphia. It is worthy of a careful perusal by all young and old. Square 16 mo. 85 pages, bound in heavy manilla paper, 15 cents. $1.70 per dozen. In cloth 40 cents. Address,

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OUR YEAR BOOK for 1896 is now ready for distribution. Besides the regular Calendar matter, as it is found in all Almanacs, the book contains a table of the daily Bible Readings, selected by the International Bible Reading Committee, a full list of the International Sunday-school lessons for the year, as well as a list of the Gospels and Epistles selected for every Sunday throughout the year. Besides these it contains the following reading matter: Brief biographies (with portraits) of the deceased ministering brethern J. H. Oberholtzer, C. I. van der Smissen and Benjamin Eicher, a description of the Mennonite Settlements in Kansas, Educational work among the Mennonites in Manitoba, Missionwork among the Mokis in Arizona, illustrated with a picture of the mission station at Oraibe, a description of the Cheyenne Indians in Oklahoma and our missionwork among them, Deaths of prominent ministers in Virginia, a brief history of the Mennonite church at Schwenksville, Pa., with a cut of the new church building lately erected, the most complete list of Mennonite Ministers of our country yet published, together with a list of the officers and committees of the Mennonite General Conference and the Eastern District Conference, &c.

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—1 COR. 3: 11.

VOL. XI. NO. 2 QUAKERTOWN, PA., NOVEMBER 1895. WHOLE NO. 122.

CONFERENCE PROCEEDINGS.

PROCEEDINGS OF THE 91TH SESSION OF THE EASTERN DISTRICT CONFERENCE, HELD IN THE WETT SWAMP MENNONITE CHURCH, BUCKS COUNTY, PA., OCTOBER 1-2, 1895.

TUESDAY, 10 A. M.

The Conference services were conducted by the brethern, Solomon Ott and W. S. Gottshall. The former preached a short sermon from Matthew 28: 19-20, and the latter from Jeremiah 51: 50, (last clause.)

Thd roll was called and the following responded to their names:—Ministers, A. B. Shelly, A. H. Gottshall, Solomon Ott, L. O. Shimmel, N. B. Grubb, A. M. Fretz, W. S. Gottshall, A. S. Shelly, and S. H. Longaker; Deacons, Lewis Schleifer, Peter Sell, Aaron Landis, J. B. Funk, Aaron Rickert, Ambrose Stauffer, John O. Shimmel, Peter Kline, Joseph Bechtel, Wm. G. Moyer, and Isaac Hunsberger. Milton B. Schantz was present as delegate from the Upper Milford congregation in place of Deacon H. N. Shelly.

The minutes of the last session were read and accepted, after which the Conference adjourned for the forenoon.

TUESDAY, 2 P. M.

Hymn No. 150 was sung. Brother A. M. Fretz read 2 Peter 1, and Brother A. H. Gottshall led in prayer.

The Conference Treasnrer submitted the following report of the condition of our treasury for the past year:

RECEIVED.

In hand from last year		$403.52
Received from West Swamp congregation		38.39
" " First Mennonite congregation, Phila.		30.92
" " Hereford	"	58.57
" " Schwenksville	"	7.05
" " Upper Milford	"	15.39
" " Flatland	"	7.00
" " East Swamp	"	5.00
" " Bertolets	"	5.66
" " Boyertown	"	8.50
Catechisms sold		15.50
Interest on a note		14.60
Total,		$608.10

PAID OUT.

A. B. Shelly. English Almanac	$ 45.14
A. S. Shelly, Pottstown Chapel	171.38
Total expenses,	$216.52
In hand,	$391.58

A. S. MOYER, Treasurer.

This report was accepted and Brother Moyer re-elected for the ensning term of three years.

Report of the Home Mission and Church Extension Committee to the Eastern District Conference:—From the different missions and congregations under our supervision the following report is respectfully submitted:

Pottstown.—Services have been held there in the chnpel dnring the Summer every Sunday, with one exception. The services were alternately English and German, and in charge of the secretary as per appointment of last Conference. The attendance was encouraging and the interest manifested by the members and outside people is beyond expectation. A Sunday-school was organized early in May with twenty-four members. This has grown to a membership of one hundred and twenty-four on September 15. The committee suggests that the mission be supplied under the same conditions as before until next Conference.

Allentown.—Services were continued as before, every two weeks on Sunday afternoons. Recently the time was changed to once in three weeks. Several families have moved away.

Boyertown.—In consequence of the resignation of W. S. Gottshall the committee was requested to supply this part of the services, which has been done up to date.

FINANCIAL STATEMENT.

RECEIPTS.

Balance, May 7, 1895, as per report to Conference	$16.92
Collections in Allentown from May 13 to September 28	9.18
Total	$25.70

EXPENDED.

Incidental expenses incurred by the Treasurer	$ 3.61
H. M. Clymer	1.75
Silas Grubb	.75
A. B. Shelly	3.00
W. S. Gottshall	4.00
Sundry items	2.34
Hall rent in Allentown, on account	10.00
Organ rent, " in full to October, 1895	3.00
Total	$28.45
Due Treasurer	$ 2.75
Due for rent in Allentown	30.00

POTTSTOWN BUILDING ACCOUNT.

Cost of lot	$ 375.00
Contract for building and extras	1295.75
Cellar drain	5.00
Pews and chairs	101.10
Heater	33.00
Reading desk, Bible and hymn books	12.50
Pavement	22.10
Deeds and mortgage	8.75
Interest on money for lot at 6 per cent., to July 1, 1895	10.25
Sundry incidentals	5.99
Total	$1869.44

RECEIVED.

Hereford congregation	$ 56.35
West Swamp "	46.80
Souderton "	24.35
Deep Run "	28.78
Springfield "	12.75
Upper Milford "	12.81
Boyertown "	8.75
East Swamp "	8.60
Schwenksville "	29.38
Bowmansville "	4.95
Total from congregations	$228.62
Conference Treasurer	171.38
Pottstown individual contributions	$ 34.00
Scattered contributions	13.60
Dedication collection, (in part)	24.60
J. H. Bechtel, mortgage	1200.00
N. B. Grubb, on note	200.00
Total received	$1872.20
Balance left over	2.76

A. S. SHELLY, Treasurer.

N. B. GRUBB, President,
W. S. GOTTSHALL, Secretary, } Committee.
A. S SHELLY, Treasurer.

This report was for the time laid on the table.

The Publication committee reported through its business manager, A. B. Shelly. The English Almanac for 1896 is completed. The report was accepted. Resolved to pay the calculations ont of the conference treasury.

The old publication committee, consisting of A. S. Shelly, A. B. Shelly, and A. M. Fretz was re-elected.

The committee elected May 1892, for the purpose of finding a home and caring for poor, homeless members of our church, was discharged.

The committee to secure Bethel College certificates was also discharged.

The committee for the Reading Course had no report.

The committee appointed by last conference to prepare and present a plan for the purpose of aiding promising yonng men who desire to prepare themselves for the ministry but have not the necessary means presented the following plan as it was accepted by conference.

THE PLAN

1. Conference shall appoint a standing committee of five, consisting of three ministers and two laymen, whose dnty it shall be to examine into the faith, calling, and intellectual ability of such applicants as shall present themselves, and to report the result of such examination to conference.

2. All applicants for assistance must report to the said committee, and in each case the application must be accompanied by a letter of recommendation from his pastor.

3. Conference shall decide as to the acceptance or rejection of each applicant, the amount of assistance to be given and the length of time such assistance shall be extended.

4. The assistance shall in every case be governed by the needs of the applicant, but in no case shall such assistance exceed the sum of $150.00 a year.

5 Conference will require promisory notes of those receiving assistance for the amount advanced. At the conclusion of such a course as conference shall direct the notes shall begin to draw interest at 5 per cent. and are payable on demand. If, however, such person is engaged in active Gospel work in the denomination interest shall be abated, and after five years of active service in the church the principal itself shall have become liquidated.

6. Those receiving assistance shall attend only such institutions of learning as shall be approved by the committee.

7. The means for the carrying on of this plan shall be drawn from the conference treasury. Confence therefore recommends that the congregations shall regularly contribute for the replenishing of its treasury. Conference is also ready at any time to receive special contributions or bequests for a fund with which to carry out the above plan.

After a lengthy discussion and acceptance of this report, Bro. L. O. Shimmel closed the afternoon session with prayer.

WEDNESDAY, 9 A. M.

Hymn No. 184 was sung, Bro. Solomon Ott read Rom. 10: 1-8, and led in prayer.

The report of the Home Mission and Church Extension committe which had been laid on the table was taken up and discussed at length after which it was accepted.

Resolved to continne the services at Pottstown until the next conference nnder the same conditions as heretofore.

Resolved to leave the affairs at Boyertown in the hands of the Home Mission committe, to supply the services and to secure a pastor for them if possible.

Conference appropriated $50 for the nse of the Home Mission committee.

The old committee consisting of N. B. Grubb, W. S. Gottshall, and A. S. Shelly was re-elected.

The following resolution was unanimously accepted by rising:

In as much as it has pleased Almighty God in his allwise Providence to call unto Himself through death on the last Lord's day the son of our Bro. J. S. Moyer, on account of which Bro. Moyer, otherwise a regular attendent at conference, is prevented from being present at this session, we do herewith give expression of sympathy to Bro. Moyer and his family in this their time of sorrow. The Lord who directs all things according to his pleasure and rules in righteousness and wisdom may abundantly comfort them.

Resolved to leave the accepted plan for assisting to young men in the hands of the committee on the Reading Course, until their term expires.

In refenrence to Young People's Societies the conference passed the following resolutions:

The conference looks with favor upon the blessed organized work of the young people of onr church, the Y. P. S. C. E. as well as others, and wishes God's richest blessings to all such endeavors of our young people, doing work in the vineyard of our Lord.

A communication from the Board of Trustees of Perkiomen Seminary was presented. It was in the nature of an overture, looking to the cooperation of our conference with the Schwenksfelder Society in educational work. On motion

Continued on last page

CHRISTIAN ETIQUETTE.

Etiquette, in the secondary meaning of that term, has reference to the proper decorum to be observed in good society, and to the proprieties and courtesies to be shown in private and public life. In this sense the word introduced to us from the French is understood. There are manuals on table etiquette, on social etiquette, on official and professional etiquette, but the highest and truest is Christian etiquette, found in the Gospel. Now, we believe that more stress should be laid on good manners and on the observance of proper decorum in society, for these things distinguish the true lady and true gentleman from the social boor. This kind of etiquette is taught in its highest form by Christ, and exemplified in His Gospel truth. The principles He lays down are indispensable to good breeding and highly beneficial to social and public life.

Some may object to Christ as a teacher on etiquette. They may say that He was not a society man; that the conventionalities of His age are ill adapted to ours; that his behavior and teachings are too pietistic for this advanced age. At first thought this argument may seem to have weight, but on closer examination and reflection Christ and His teachings show themselves adapted to every age and suitable for the best and highest society. Christian etiquette is not, indeed, a scientific arrangement of customs and manners, but an exhibition of social principles looking toward practical ends and purposes. Manuals on etiquette, if carried out, often make one cold and awkward in his strict conventionalism. Not so with the ethical teachings of Christ.

He not only was a great teacher, but He also gave a wonderful example. He stands forth as a representative of his great teaching and social decorum. True etiquette needs to furnish an example as well as lay down the precept. This Christ did in His great manual of truth. A celebrated philosopher of antiquity, who was almost contemporary with Christ, says: "Some good man must be singled out and kept before our eyes that we may live as if we were looking on, and do everything as if he could see it." Now, John Stuart Mill thinks that Christ is that man, singled out of the ages for that example. Mr. Mill made a statement just before he died somewhat like this: "There could be no better rule found whereby to decide questions of ethical propriety than for a man to ask himself, 'What would Jesus of Nazareth have done in such a case?'" Thus John Stuart Mill sets Jesus of Nazareth as the standard from which to decide questions of morals and manners. Broadus also adds a felicitous thought. He says: "There are no faults to imitate" When we take a man for an example we are as likely to imitate his faults as his virtues, but Christ is divine and all His qualities are virtues.

In taking a brief survey of His life we see in precept and example how Christ observed the true proprieties and courtesies of life. He encourages an active life among men. He Himself must be about His Father's business, and if good can be done dines with publicans and sinners on invitation. He puts his condemnation on solitude and hermit life. He teaches lessons of humility and modesty, and pours out denunciatory epithets against hypocrisy. He reproves the ambitious request of James and John and their mother Salome. And to the self-conceited people who insinuated themselves into the chief seats and highest and best rooms, He says: "Beware lest a more honorable than thou come, and thou with shame be bidden to take a lower room." It is better to take a lower seat and to advance than to be mortified by over-confidence and self estimation; for He says: "Whosoever exalteth himself shall be abased, but he who humbleth himself shall be exalted."

Thus principle upon principle can be traced to Christ and His teaching, which, when practiced, makes the Christian kind, polite, refined and noble, so as to grace any society and command respect in any assemblage. Were all the teachings of Christ amplified and taught, the best manual on etiquette ever published would be found in that Book of all books. The decorum of Christ and His Gospel is the power of God unto righteousness.

J. C. TRAUGER,
in The Lutheran World.

THE NEED OF RESTRAINT.
A Talk to the Young People.

Why this unending advising of young people and hedging them about, and roping them in, and stirring them up with "don't," "must not," "should not" and "do." How it does try the spirit of youth to endure this characteristic of fathers and mothers, grand-fathers and grand-mothers, wise neighbors, kind friends, old uncles and aunties, besides the preachers and teachers, books, papers and fore-ordained guardians.

If one could only be limited to one or two grandmothers, but every interesting boy finds himself the object of loving interest to at least half a dozen, and the more he does not feel the need of them the more there are. Of course we can all understand why a pig says "don't" to his brother when there is only one ear of corn to eat, but our dear prudent friends always stop us just for our good, not their own—surely not for their own good when they go clear out of their way to tell us we better not, though our fun does not affect them in any direction.

A colt may roam the broad plain without being called in by its mother and advised against the richest and sweetest patches of grass. A lamb may skip and frolic without being told to shun the gayest of its chosen playmates. A bee can sit at the first table of white clover sweetness an acre in extent without any directions about good manners. A rabbit may begin his dinner with the dessert; a kitten may end his meal with the soup; a kid gets no cautions against climbing the cliffs, nor a monkey boy against mounting the trees. A duckling may go swimming in the earliest thaw, and even a calf is not told to put on his shoes, his rubbers, his cap and his raincoat before he goes out in bad weather. Say what you please, eat what you like, sleep till you're through, and get up when you want to—these are the welcome words of woods and waters, earth and air, to all their gay and careless creatures from mites to mammoths, except the children of men.

And with all this freedom from care and correction a mouse never eats too much cheese for his own good; but a boy may. Ah! there is the terrific truth; that the race of men are the only ones of all earth's children that are always in peril if left to themselves. Offer a dog a scarlet pepper and a graham gem, and he passes the pepper with a sniff and devours the gem. While the baby boy with the same bill of fare grabs the pepper and stuffs it in his mouth and then rubs it in his eyes, though the better one for him was the same as for the dog. A child and a kitten with a razor and a rubber ball; the child will choose the razor while the kitten prefers the ball. A boy always prefers a pistol to a pop gun. Chicken and candy and ice cream and cake with pickles and nuts, this is what a girl likes; but no refined and dainty beast or bird would choose such a feast.

A boy would rather ride on the top of the train than sit quiet and comfortable in the cushioned couch of a parlor car. Catching live rattlesnakes, robbing the bumblebees, storming the hornets' nest, riding the wild colt, teasing the vicious bull, climbing to the cupola, fishing in the open well, feeding the thrashing machine, inventing cannon; these are the pleasing pastimes, because there is peril in them. I was *playing* with my father's chisel when I chopped the end of my thumb off. You were *celebrating* the Fourth of July when you blew out your best eye. What beast but a boy would conquer the nausea of a smoke by trying it again and again and again? What thing but a girl would tie herself for life to poverty, disease, abuse and disgrace, and a dissolute dude?

Well, well, well! we might as well admit it, boys and girls, young ones and old ones; there is something in our human blood that drives toward the dangerous, that pulls us down, not up; and only the experience of years is strong enough to resist this fatal fascination. There have been a few men who advocated the plan of letting the lines all loose for people to follow every impulse and desire, but the end of their folly was a warning to all their followers. Oh, thank God for our careful parents; praise him for the good old grandmothers. Shun the Satanic counsellor who tells you to try all the enticing ways and then you will have wisdom to choose. Flee from the friend, the school or the society that places no railing along the precipice of vice, that puts up no bars at the gates of danger. Who but a fiend would leave a child to choose its toys in a dynamite shop? What father or government would give evil an even chance with good when there are boys and girls in care.

—D. A. STRAW, *in Christian Cynosure.*

GOD'S PLAN FOR YOU.

Go to God himself and ask for the calling of God; for as certainly as he has a plan or calling for you he will somehow guide you into it. And this is the proper office and work of his spirit. By this private teaching he can show us, and will, into the very plan that is set for us. And this is the significance of what is prescribed as our duty, namely, living and walking in the spirit; for the spirit of God is a kind of universal presence, or inspiration in the world's bosom; an unfailing inner light, which if we accept and live in, we are guided thereby into a consenting choice, so that what God wills for us we also will for ourselves, setting into it as the needle to the pole. By this hidden union with God, or intercourse with him, we get a wisdom or insight deeper than we know ourselves; a sympathy, a oneness with the divine will and love. We go into the very plan of God for us, and are led along in it by him, consenting, co-operating, answering to him we know not how, and working out, with nicest exactness, that good end for which his unseen counsel girded us and sent us into the world. In this manner, not neglecting other methods, but gathering in all their separate lights, to be interepreted in the higher light of the Spirit, we can never be greatly at a loss to find our way into God's counsel and plan. The duties of the present moment we shall meet as they rise, and these will open a gate into the next, and we shall thus pass on, trusting and secure, almost never in doubt as to what God calls us to do.—*Horace Bushnell.*

THE TEMPERANCE MOVEMENT.

It is an interesting fact that the temperance question is occupying public attention at present as never before. Or, it may perhaps better be said, as more true to the facts, that the public mind is turned to the liquor question to a degree never before known. This is not to say that a large number of people are joining the ranks of prohibition. The movement is far more significant than such a fact would be, and it covers a wider field than our own country.

The significance of the movement is that it does cover so wide a field. The convention of the Catholic Total Abstinence Union in New York City last August proved to be a very suggestive event from this point of view. It occurred with singular opportuneness, for when the date and place of the convention were fixed nothing could have been less probable than that its sessions would occur at the critical moment of a determined effort to enforce the excise laws of the city, and that it would lend to that movement important aid. But so it was The great Catholic church as a body, by the mouth of its most distinguished representatives, such men as Monsignor Satolli and Archbishops Ryan and Corrigan, put itself on record as squarely opposed to the liquor traffic: as holding that to keep a saloon was "unbecoming" a Catholic Christian, and as totally discountenancing the carrying on of such a business anywhere by any member of that church.

Such deliverances are by no means to be regarded as merely the utterances of the members of a society, philanthropic or otherwise, in that church. When archbishops speak they represent not a society, but their church in this country; when the Papal Legate speaks it is as the voice of the head of that church wherever in all the world it exists. This is so much the case that Roman Catholics nearly everywhere, and conspicuously in Archbishop Ireland's diocese, are using all sorts of subterfuges to erase Irish names from the signboards of liquor saloons.

It is more than a coincidence, it points to a large advance in general intelligence and in public spirit the civilized world over, that at this time, when our own country, not merely in the great northern cities or in the immigrant-peopled West, but also in the South, once the stronghold of the drinking habit—that when this entire country is grappling with the liquor problem as a practical issue nearly all European countries are devoting especial attention to it. Our readers know how the Scandinavian peninsula has met the question not as a moral issue, but as a question of good government and public order.

Most remarkably and unexpectedly, Russia, a country which has been cursed by intemperance, has entered upon the most gigantic reform ever undertaken by any nation, so far as extent of influence is concerned. Within a little more than two years the entire liquor traffic all over the Russian empire will be in the hands of government. Private saloons will be utterly abolished, and the private manufacture of liquor as well. The Russian system is to some extent based on that of Sweden, though it more nearly resembles the South Carolina plan, with the great advantage which in such a reform as this an autocratic form of government necessarily has over a democracy.

More surprising still to most observers is the movement in France—the land of universal moderate wine drinking. Since the Franco-Prussian war the use of strong drink has been greatly on the increase, and now a bill has been passed establishing government monopoly in all drinks except wines. The indications are that the Scandinavian system as to retail selling will eventually be adopted. It is exceedingly significant that whereas a generation ago everybody drank wine, now with the increase of immoderate drinking a popular sentiment in favor of total abstinence has been created. We are told that nearly every conspicuous member of the French cabinet is a total abstainer, and it is very certain that the "Blue Cross" Society has an ever-increasing following.

Belgium is always in the van of social reform, and it is not surprising that Belgium is studying this question profoundly not only from the practical point of view, but also from that of anthropology and ethics. The report of the royal commission now engaged in investigating the subject will assuredly be very valuable. Meantime it is a great step in advance that the liquor traffic is everywhere losing ground in public opinion, as unworthy of self-respecting men, and "unbecoming" to the patriot as well as the Christian.—*American Messenger.*

STOPPED SMOKING.

The following story is told of ex-Mayor Grace, of New York: In his younger days Mr. Grace was an inveterate smoker of cigars. He consumed from eighteen to twenty-five of the richest and blackest that he could procure a day. It occurred to him when he was a little past 30 that he ought, if he was a good Christian, to give something to the poor, the giving of which cost him a sense of personal loss. It was no sacrifice to him to sign a check for charity or to go into his pocket to help the needy. So he said to himself, "Now I love my cigar dearly. It is the only dissipation in which I indulge, if it can be called a dissipation. It will cost me something to give the habit up. If I give it up, I shall save $600 or $700 a year. I don't need to save that, but if I give it up and give that money for the poor or to the Church, then the gifts will count for something."

So he threw away his cigar, not contemplatively or with gentle musings as Chauncey Depew did upon the streets of Albany, but simply as a test of his ability to make a sacrifice. From that day to this Mr. Grace has never lifted a cigar to his lips, and he has each year given the money which would have been spent for the habit, had he continued it, to charity or Church work.

HOW THE OLD HORSE TRAVELLED.

There was once a horse that used to pull around a sweep which lifted dirt from the depths of the earth. He was kept at this business nearly twenty years, until he became old, blind, and too stiff in the joints to be of further use. So he was turned into a pasture, or left to crop the grass without anyone to disturb or bother him. But the funny thing about the old horse was, that every morning, after grazing awhile, he would start on a tramp, going round and round in a circle, just as he had been accustomed to do for so many years. He would keep it up for hours, and people often stopped to look and wonder what had got into the head of the venerable animal to make him walk around in such a solemn way when there was no earthly need of it. But it was force of habit. And the boy who forms bad or good habits in his youth will be led by them when he becomes old, and will be miserable or happy accordingly.

THE OTHER SIDE.

Did you say it is "give," "give," "give?" Why, I say we have been receiving, receiving, *receiving*. It has been one constant series of receiving. Haven't we grown? Aren't we worth more than we were fifteen years ago, ten years ago, five years ago, by a good deal? Haven't we grown, personally, many of us, in ten, in twenty years? You say, "When my ship comes in." Why, hasn't your ship been in for years and tied to the dock so firmly that the winds of adversity sing helplessly through the cordage, and the billows of adversity have not been able to swamp it? You have long been in the snug harbor of plenty and prosperity. * * O man! O woman! Child of your heavenly father! You have stood, you do stand, more and more at the center of power in giving and receiving. Life has widened in its circle until now you are beginning to see that these circles take hold on eternity and that God is building on eternal principles. You begin to see that you will soon enter into the silent years. Much has been given to you; not all of it property; friends are a large part; character a large part; and all these have been given unto you when you have given and as you have given.—*Michael Burnham, D. D.*

WHERE THE TROUBLE LIES.

The Golden Rule for June 6th contains a statement of the financial condition of a large number of missionary boards, nearly all of whom are heavily burdened with debt. The cry of urgent need goes out to the young people of the churches to rally to their help, and doubtless many an Endeavorer's heart will be stirred. But what will be done? Something more is needed than strong appeals, and until that something is accomplished we shall have indebtedness, retrenchment, and continued pleading. We need systematized church finance, and back of that a remedy applied to the conscience of God's people that will restore the sense of stewardship and give vigor to the principle of Christian beneficence. Appropriate truth, faithfully and forcibly presented, is the remedy, and a million voices are needed to utter it. Let the pulpit preach the whole truth on the obligations and privileges of stewardship, and on scriptural methods of giving, adding personal testimony to the direct blessing that attends the methods, for three successive years, and it might do more for missionary treasuries than all the high-pressure means that can be employed.

But the process of educating public sentiment is so slow, and the present necessity is so strenuous, that we go on trying to tide over the crisis, leaving the cause of the crisis comparatively untouched. It reminds one of the servant girls who were found by their mistress baling out the water from a flooded kitchen with the water pouring in as fast as they could pour it out. "Have you looked at the spigot?" was the sensible inquiry. "Oh, no, ma'm," said the girls, "we are too busy baling out the water." What is needed in these times of depleted treasuries is a concentrated look at the *cause* of the deficiency and a *united, determined* effort to meet the difficulty at its source. It would be time saved in the end. "*The Message.*"

The one thing a man doesn't like to do is often just the thing which stands most in his way.—*White.*

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, ALLEN M. FRETZ, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., NOVEMBER, 1895.

See the announcement of our Year Book and Almanac of 1896 in last page. This little annual with its valuable and interesting historical matter should find its way into every family. It will be a source of inspiration to our young people especially to look into the faces of several of our prominent workers, who have gone to their reward, and to have valuable information brought to them in the language they study in school.

By virtue of a resolution passed at our last District Conference the Educational Committee requests the pastor of every congregation to hold a special collection at a service on Thanksgiving Day, or at the first service following Thanksgiving, for the purpose of increasing the funds of our Conference treasury, in order to enable the committee to carry out the plan outlined by Conference for the committee at its last regular session. See Conference proceedings.

The Middle District Conference decided in favor of the appointment of a home mission worker for that district, who should make his home in St. Louis in order to serve the mission congregation there as pastor and visit other fields within the district as much as possible. They also took steps toward creating a fund for the assistance of young men in preparation for the ministry. These are indications of an onward movement. The conference was attended by large numbers. The deliberation and decisions indicate an interest and activity among the brethren that make us glad. The proceedings of the Sunday-school convention held in connection with the conference will be read with interest.

The contributions received for our open perliament this month are good in quality but few in number. Only one reached us when the first form went to press. The matter was, therefore, left for the second form, and was finally crowded out here by the convention and conference reports. The subject will be continued for our next issue and may we not hope that some of our readers will feel impelled to contribute their mites or their pounds to this interesting department on this important question of *The Sunday Newspaper*. We do cherish this hope and now it is for our friends to say whether our experience in this shall be in line with the first or with the second clause of Proverbs 13: 12. For our January parliament we suggest the following: *The Week of Prayer, Reasons for Joining in its Observance.*

REPORT OF THE SUNDAY-SCHOOL CONVENTION HELD IN THE SALEM'S CHURCH NEAR DALTON, WAYNE COUNTY, OHIO, OCTOBER 3 AND 4, 1895.

Saturday, September 28, about 30 visitors to the Conference and Sunday school arrived at Dalton from Indiana, Missouri, Illinois, and Iowa. On Monday, September 30, nearly 200 arrived from Bluffton and Pandora, Ohio. Others were present from Trenton, Wadsworth, Oberlin, Canton and Springfield, Ohio, and Goshen, Indiana. The Convention was well attended from Sonnenberg, Chippewa, and vicinity. At each session the house was crowded to the utmost. Everybody seemed to have a blessed time, and we believe it safe to say all were benefitted and amply repaid for being present, and all earnest Sunday school workers received a new impetus and more love and enthusiasm to work for the Master. The officers and persons on the program were nearly all at their places, only three of each being absent. Their places were filled by appointment. The *First Session* was held Thursday morning, October 3. It was opened with song and prayer.

The following resolutions were passed:—1st. That C. van der Smissen take a short sketch of the Convention. 2nd. That in the miscellaneous discussion no person be allowed to speak longer than three minutes nor more than twice. 3rd. That this Convention, through Bro. J. B. Baer, send greetings of God's blessing and best wishes to the northern Convention. 4th. That C. van der Smissen's sketch of the Sunday-school Convention be sent to the MENNONITE for publication.

Treasurer's report read and approved: In the treasury Oct. 1, 1894, $18.55; paid to H. J. Krehbiel Oct. 22, 1894, 30c., balance in treasury $18.25. D. E. Bear, Treasurer.

Officers for next year are,—President, J. F. Lehman, Berne, Indiana; Vice President, J. A. Amstutz, Bluffton, Ohio; Secretary, David Eicher, Noble, Iowa; Asst. Secretary, Chr. Auenheimer, Summerfield, Illinois; Statistician, S. J. Baer, Summerfield, Illinois; Treasurer, W. E. Welty, Latham, Missouri; Program committee, Chr. Swartzendruber, Pulaski, Iowa; P. C. Suter, Pandora, Ohio, and D. C. Sprunger, Berne, Indiana.

Report of Committee on Resolutions: 1st. That this convention welcomes with joy the steps taken by the Conference of the Middle District, in the appointment of a permanent worker in St. Louis and traveling preacher. As this convention does not have the necessary means at present to support a person who will give his whole time to the work of the Sunday school, it is our wish that the person to be appointed shall also further the cause of the Sunday-schools, by visiting Sunday-schools, and starting such where there are none, and we will support such a person with the means at our command. 2nd. That this convention reminds the program committee of a previous resolution, not to forget in the future to put sisters also on the program, so that in this wise the sisters may bring their talents into use. 3rd. That this convention thanks God for the blessings of the convention, the brethren and sisters and friends for their love and care shown us, and the singers for their beautiful songs that aid to further the cause of Christ.

FIRST SUBJECT.

What can be accepted as success in a Sunday-school? by Chr. Auernheimer, Summerfield, Ill. The question indicates that there can be things in a Sunday-school which can not be designated as success. When a Sunday school does not freeze out in winter, nor is dried up in summer, it may be regarded as one cause of success. It may also be designated a success when a Sunday school has a good saperintendent, when teachers and scholars are at their places; also when teachers can be taken out of the ranks of church members, who can arouse and hold the attention of their scholars; when the rising generation can be kept in the Sunday school, and when the children and youths can be won for the church.

Notes on above—From general discussion. "First conversion then development of a Christian life." "Number of scholars not always a sign of success." "Teachers should live what they teach." "Punctuality, to be before the class on time a holy duty."

SECOND SUBJECT.

The call from God to teach in the Sunday-school and how is it to be known, by John Badertscher, Pandora, Ohio. The call of God is an important one; there is no higher calling than that of a saved person, aiding others to partake of the Grace of God through Jesus Christ. This call accepted and faithfully followed hath the most precious promises of the Word of God. We should teach the scholars entrusted to our care, the way to Christ. To do this well, takes much faithful work. In our own strength we can do nothing, therefore we should pray without ceasing. If for worldly gain we fear no labor, how much more reason have we to fulfil faithfully our heavenly calling. This calling contains within it this fact that our life should agree with our teaching. It is to be regretted that so many Sunday school teachers mistake their calling. No labor or pains should be avoided, the reward of a faithful servant will be great and glorious, therefore trust in God, be faithful and prayerful.

Notes on above subject: "Am I a Christian? Is there an opportunity to do something?" It is also a call of God when we see that something should be done and there is no one to do it." "An earnest longing to bring others to Christ, caused by the love of God and his Son." "Dost thou love me?" "Each one should first feel his incompetency to do aught without Christ"

THIRD SUBJECT.

(*a*) What dangers threaten the Sunday school through worldly festivities? by Nahum Basinger, Bluffton, Ohio; (*b*) How can we serve against these dangers? by J. B. Mehl, Goshen, Indiana.

First Part: The world offers pleasures in abundance; *i. e.* the national holidays are observed in such a way as to offer joy, pleasure, and fun, and such things that do not inspire and better our immortal soul. What does the world offer? Shows, fairs, theaters, dances, circuses, etc., as they are managed, kept, and observed in our time are certainly detrimental to the Sunday-school. Let your light shine. Can a Christian do it and yet attend these worldly festivities? The world observes us Christians and looks up to us to give examples of true living. It is not best to take man for an ideal; they should look up to Christ for an example of true living. But we can be instrumental in helping them to find Christ.

Second Part: We must offer our youths something that is better than these worldly festivities. There is a certain longing in the soul and we should strive to offer something good to satisfy that longing. For example Thanksgiving day can be observed in a more reverent manner if each person tells for what special benefits and goodness he feels obliged to thank his God. So may also Christmas be oberved in a better and more Christian way than it is done in many places to-day. Young and old should strive to enter in at the strait gate, worship together in the house of God, and more interest and love will be manifested for the cause of Christ.

Notes on subject: "There is danger that Thanksgiving and Christmas may become times of worldly gatherings and festivities." "The church socials, picnics, and festivals should not be money machines." "Many people only think of the turkey for Thanksgiving day instead of thanksgiving to God for his goodness." "Experience teaches that feasts of the church and Sunday school can become worldly festivities." "In some places *church* and *world* make a compromise though always in favor of the world, for the children of this world are in their generation wiser than the children of light"

FOURTH SUBJECT.

(*a*) Why should a Sunday school teacher place himself on his scholar's level? by H. J. Krehbiel, Trenton, Ohio; (*b*) What is the best method of doing that? by S. K. Mosiman, Springfield, Ohio.

First Part: The question asserts that the teacher should put himself on his scholar's level, and it is to be shown why it should be so. We believe however that the teacher should be on a higher level, but not so high that he can not reach his scholars, we should not say go and do it but come and we will do it. The teacher should accustom himself to his scholars level for the time being in order that they may understand each other. It is the most difficult task to adapt or place yourself on the young children's level, to become like a child, and to teach them so they can understand the lesson and also what the teacher is trying to tell them.

Second Part: We should understand what we wish to teach and know how to teach it. A knowledge of the method we should use is necessary, for a teacher can not be a success unless he understands teaching. You should have as many levels as scholars. Know your scholars—know them in attainments and needs, and also love them. A teacher can not bring his scholars farther than he is himself. Aim at the hearts of the scholars and you will hit them. There are different methods by which you can adapt yourself to your scholar's level, as also the natures of the scholars are different. Therefore it is very necessary that the teacher know himself and his scholars.

Notes on above: "If a person wishes to know and teach his scholars he must prepare himself." "Begin the preparation and teaching of the lesson with prayer." "Read good books and come to the convention." "There are teachers who talk over the heads of their scholars." "Some teachers think that they must find something in the lesson that no one can answer, such teachers have mistaken their calling."

FIFTH SUBJECT.

What is the work of the Sunday school convention? (*a*) Outside of her borders, by Peter Schneck, Dalton, Ohio; (*b*) Within her borders, by A. Zurfluh, Bluffton, Ohio.

First Part: The Sunday school convention has a work to do outside of her borders. The principal duty of the Sunday school convention is love to God and a love for His cause here upon earth. The Sunday-school worker should show by his life that he believes what he teaches. In time past the Sunday school convention was looked upon as an innovation, but time and experience have shown that the convention has grown to be a power for good, because the workers meet here to discuss methods that tend to the best interests of the Sunday school. It can be shown to those outside of the borders of the convention by an exemplary life of those within. It is also a duty of the convention to start and form Sunday-schools and to show them the benefits derived therefrom, and that they will be a blessing to them, also to visit those that have no opportunity to attend Sunday-school. The love of Christ should be the mainspring in all of this labor

Second Part: The convention within its borders has the duty of awakening general interest in the cause of Sunday schools and to aid and help them along by friendly and helpful deliberations, discussions and conversations on different subjects, also to impart new light and new inspiration to study the Holy Scriptures. It should also see that the convention be built upon the corner stone Christ; for only then can we expect God's blessings. The convention should discuss methods, and aid the Sunday-school work in every way possible. It is also the duty of the convention to show the importance and necessity of such conventions.

Notes from discussions: "It is the duty of the convention to show the importance and necessity at places where they have not yet given a helping hand." "It is the duty of the convention to inspire new courage, and to strengthen the bond of union and love." "We should have a competent person, or appoint such an one, to visit the Sunday schools, to help them along, and to start new Sunday schools where there are none yet."

SIXTH SUBJECT.

The influence of prayer for the Sunday-school. (*a*) Of the officers and teachers, by M. Gerber, Pulaski, Iowa; (*b*) Of the parents and scholars, by M. S. Moyer, Excelsior, Missouri.

First Part: There is a difference between prayers said and prayers prayed. A prayer of power and influence should come from the heart. Prayer before class exercises is necessary to get power to teach the lesson. Feeling in prayer is necessary; we should feel what we pray as Christ did. There was feeling in his prayer in the Garden of Gethsemane. It we do so there is an unseen power that helps us. The influence of a prayer prayed in earnest and deep meditation will be felt through long distances, and it will be strong.

Second Part: Prayer has a far reaching influence. Scholars and parents are often more spiritual then the teacher, and by prayer they may induce him to lead a more prayerful life. The Sunday school is also a part of the extended missionary work. Teachers should possess the quality of leading people to pray. If the Word of God has once taken root, then prayer is necessary to experience the power thereof. The influence of the prayers of parents and scholars can go far beyond the bounds of the Sunday-school.

Notes from general discussion: "The spiritual power of a man depends on prayer; therefore pray without ceasing, live a life of continual presence with God." "Prayer is neglected too much in general, be diligent in prayer." "The simple prayer in sincerity from an earnest soul is better than long, nicely worded prayers said." "The prayer in the closet is the best, for there we can send to the throne of God all our needs and wants, tell Him about all our trials and tribulations and one that does this is preparing to take part in prayer in public." "We should have praying officers."

SEVENTH SUBJECT.

What should be the program before and after class exercises? by D. C. Sprunger, Berne, Ind. These exercises are of importance, because they are and should be for young and old. There should be no exercises that tend to draw the minds of the pupils from the thoughts contained in the lesson. If possible we should also use the object method, teaching through the sense of seeing as well as hearing. Use pictures and blackboard work. After class exercises the superintendent should have a short but good review of the lesson, being careful that all may understand him. Change of exercises may also be usefnl in calling upon teachers for remarks, essays, or anything to help the scholars to a better understanding of the lesson.

Notes from general discnssion: "If there could be separate rooms for the classes a good method would be to use the blackboard, giving the scholars a chance to help, and so lead them to think about the lesson." "The blackboard illustrations might be used in the teachers' meeting in order that the thoughts of the different teachers might the more readily be concentrated npon the principal teaching points.

EIGHTH SUBJECT.

What right has a Sunday-school worker to visit a "saloon" or to use tobacco? by J. F. Lehman, Berne, Indiana. It seems there are some who would like to have a license to visit the saloons. There they may think to find pleasnres; but let us consider if these pleasures tend to elevate a Christian life. We should ask ourselves the question whether it will not be detrimental to some one, and whether by going to such places we can be a light of the world? One uses tobacco because it is good for his health, another visits the saloon because he thinks it does neither him nor any one else any harm. Do not many hide their talent by satisfying these desires? We should always ask ourselves what kind of an example am I giving. It was then shown by an overwhelming vote that the teacher has more influence if he uses no tobacco. (Remark of Secretary—"May they show by their lives that it really is so."

Notes from general discussion: "A person has a right to go into a saloon on one ground only, *i. e.*, to do good to those there if he can, to destroy the curse." "A Sunday-school teacher should always think what kind of an example am I giving my scholars?" "There are some persons who use tobacco that possess other virtues, which make it possible for them to be influential for the good or evil. P. D. AMSTUTZ, Sec.

Statistical Report of the Sunday Schools belonging to the Eastern District Convention.

Name of Schools.	Superintendents.	Collections.	Volumes in Library	Female Teachers.	Male Teachers.	Number of Pupils.
Deep Run	A. M. Rickert.	$ 43.00	200	6	4	125
Flatland	D. M. Landis.	21.00	100	4	4	84
Phila. Mission	Harvey Shelly.	32.00				
Centre Valley	John V. Clymer.	77.23	130	4	4	123
1st Mennonite Phila.	Joseph B. Bechtel.	579.22	590	11	15	430
West Swamp	Wm. K. Schlichter.	144.66	200	8	8	157
Pottstown	Wm. O. Kalb.	16.10				116
East Swamp	U. S. Stauffer.	15.05	200	5	5	95
Springfield	Joseph D. Moyer.	56.51	248	4	5	40
Upper Milford	W. M. Gehman.	40.00	90	3	3	74
Salford	I. K. Freed.	106.12	360	7	4	170
Sonderton	J. D. Moyer.	83.79		10	5	152
Hereford	Irwin H. Bechtel.	$1254.22	2111	54	58	1605
Total						

MISSION DEPARTMENT.

EDITED BY A. B. S.

NOTES FROM OUR MISSIONFIED, TAKEN FROM LATE REPORTS OF OUR MISSIONWORKERS

Darlington. E. H. Haury, the new teacher of the school at Darlington, reports that 41 children attended his school during September. The children in general are industrious and obedient and are making ordinary good progress in their studies. One serious drawback in the schoolwork thus far was the lack of a sufficient number of school books, as the government supply of books has been exhausted. Brother Haury in concluding his report says: "We can and must thank God for bringing us so many healthy children. By giving us this great number of children the Lord has also given us duties to perform. In order to fulfil these we need the help of God. We will therefore ask the Lord to be with us in the future as He has been with us in the past. May He grant that the work we are doing for these children entrusted to our care be not in vain; may it prove a benefit to them for the present life and for the life to come, and may it redound to the honor and glory of God." Rev. J. S. Krehbiel, superintendent and missionary at Darlington writes: "Our Sunday-school and our evening services are regularly held and both are at times attended by the surrounding Indians in the vicinity." Brother Krehbiel has made arrangements with the superintendent of the Government school at Darlington to hold religious services at his school every fourth Sunday evening. The intervening three Sunday evenings are taken up alternately by the Congregationalist, the Methodist and the Episcopalian ministers. The Congregationalists have lately purchased an old store building at Darlington with the view of converting it into a church and an orphans home, thus establishing themselves permanently in the midst of our field and no doubt expecting to reap some of the fruit of the labor done by us. We will thus be obliged in the future to work by the side of other denominations for the salvation of the Indians.

Arapahoe. M. M. Horsch, missionary stationed at Arapahoe, Okla. Ter., writes of the many discouragements they are called upon to experience and earnestly pleads for the prayers of the church for his work. He speaks of the good use biblical pictures bring them in illustrating the Bible truths to the Indians, and as his supply of them is exhausted he would gratefully accept a further supply from Sunday-schools or missionfriends. The government has appointed a field matron for the Cheyennes, who resides at Arapahoe and whose husband is also engaged in missionwork among the surrounding Indians. They are members of the Methodist church. Whether they shall remain there has not yet been permanently decided.

Shelly, Okla. Ter. Rev. J. J. Kliewer, missionary at Shelly, Okla. Ter., writes of the very unsettled state of the Indians during the summer months by which the missionwork among them was in a great measure retarded, so much so that the regular services with them had at times to be dispensed with. He hopes however that during the fall and winter this will be different and that then more active and aggressive work can be done. Besides his other work brother Kliewer has of late commenced spiritual work among the pupils of the Seger Government school, by assisting in the Sunday-school and holding evening services for them.

Cantonement. Brother H. L. Weiss, superintendent of the Cantonment school writes: "I made a number of visits to the Arapahoe camps and had some meetings with them. At the same time I brought them medicine and gave them such advice about their farms as I thought necessary. Since Brother Voth is here at his new home I do not have meetings with them anymore. There are not so many of them and one man can easily visit them all. I am more convinced than ever that the camp-work in connection with the school-work proves a great blessing. This year the Indians brought me their children better than ever before. The Arapahoes brought me a number of their smaller children and said, 'I should have them, they knew that I was good and kind to them, and they wanted me to have their children. They did not want to put them to any other school.' This is largely due to the hours I spent with them at their homes during the past year. The Lord has been very kind to us. We have enjoyed good health, and when we behold how God helps to lead the children to school, we can not help but return Him thanks for what He does for His weak servants here below." Harvey Whiteshield is continued as teacher of one of the departments of the school at Cantonment. In the other department Brother A. B. Reimer succeeds Bro. H. J. Kliewer, the latter having resigned his position at the close of the previous school-year. Bro. Reimer in his first report writes encouragingly of his new work. The school was opened on September 11th with 20 pupils. At the end of the first week the number of pupils had increased to 40, while at the end of the month they had 63 pupils, 39 boys and 24 girls in attendance. Yet children were coming in all the time so that we have reason to expect that by this time our school at Cantonment is filled with pupils. Brother Reimer writes: "The Indians are very friendly toward us and place a great amount of confidence in us, which entitles to the hope that our labor among them will not be in vain. Although we do not see the fruit of our labor which we so earnestly desire, yet will we not be discouraged but work on faithfully, in the hope that at sometime some of the seed sown will bring forth fruit." Brother Petter's report not having reached us as we go to press, we are unable to report anything about his work at Cantonment in this number. We hope to be enabled to do so in a later number.

Dyke, Okla. Ter. Rev. A. S. Voth, stationed at Dyke, Blaine county, Okla. Ter., writes his first report from this his new station. As during the past quarter the brother was mainly engaged in arranging his new home, but very little missionwork seems to have been done. Yet he speaks of a number of camp visits made during the quarter and of giving the Indians spiritual as well as temporal aid. As the preliminary arrangements have now been made we may hope to hear by future reports of the brother of more aggressive spiritual work done by him. No doubt he will also continue the religious meetings with the Indians instituted by brother Weiss and which the latter discontinued upon the arrival of brother Voth.

FROM THE HALSTEAD INDIAN SCHOOL.

Rev. C. Krehbiel, superintendent of the Halstead Indian School has sent in his annual report to the Mission Board, from which we give the following extracts. From 22–24 pupils attended the school during the year. Of these one, Daniel Red Pipe, died. All the rest remained well, with the exception that some of them for a time were afflicted with the mumps. All however recovered except one, Max Miller, whose lungs are affected and whose case is still somewhat serious. Bro. Krehbiel's brother-in-law, G. B. Ruth, was retained as teacher throughout the year. Evening worship, Sunday-school, and Evening services were regularly held during the year. The contract with the Government was renewed for another year, but for 25 pupils only. There were 20 pupils in school at the end of the year, 15 boys and 5 girls. Two boys who had left the school a year ago have returned again. Two girls and one boy went home during vacation with the intention of not coming back to school again. The whole cost of conducting the school during the year amounts to $4900.90. Towards this brother Krehbiel received from the Government $2703.99; from Missionfriends $30.00; from the Mission Treasury $225.00; in all $2958.99. The remainder $1941.90 he had to supply from his farm and out of his own means. Although those pupils who are able to do so are required to work on the farm, in the kitchen, and in the stable part of their time, yet it is evident that the work performed by them during the year does hardly balance the amount expended above what is received from other sources. By this it is seen that the school, instead of being a pecuniary gain to Brother Krehbiel calls for many financial offerings on his part, besides causing him a great amount of labor, care and anxiety all the time.

KING'S DAUGHTERS AT THE CARLISLE INDIAN SCHOOL.

As to the Indian Circle of King's Daughters, Miss Lucena Chouteau writes from Chicago:

"Interesting branches of the King's Daughters are found in the four circles at the Indian School at Carlisle, Pa. This order has an advantage in missionary work. It is not only work for young Indian women, but it brings them into its membership and gives them an opportunity to work with others for the same cause. Other circles correspond with these, and so keep in touch with the work done by each in its respective field. 'The work,' says Miss Shafner (matron of the school) has a peculiar charm for these Indian girls. The simplicity of its obligation, the modesty of its purpose, its creed that it is better to be than to do, all find a ready response in the timid but honest nature of our Indian sisters.' The meetings are conducted by the leaders, all of whom are of the school faculty, assisted by the president of each circle, who are all pupils. The weekly meetings are held every Wednesday evening for prayer and Bible study, and letters from outside circles are read, and other necessary reports are presented. Sunday afternoon the circles unite for prayer and Bible reading. There is correspondence with absent members who have returned to their homes in the West, and letters are also written to other girls to encourage their efforts for good. Last year they made three quilts and sent them to a hospital in Sendai, Japan. They pay one share of $50 for a bed in the New York Hospital for Women and Children. Fifty yards of flannel and $20 in money were contributed to supply clothes for Indian children in South Dakota. Twenty-five dollars are annually sent to purchase Christmas gifts for Indian children in the West. A pulpit Bible worth $18 was given to a mission; Gospel song books were bought and presented to the Y. M. C. A. of the school. They have raised funds to help a Sabbath-school in Japan. Thirty pin-cushions have been made and sent to hospitals in Philadelphia and Indianapolis. Invalid rolling chairs and other helpful things have been given to the hospital of the school.

"The ways in which the money is earned are many. Fancy articles made by the circle are sold at the annual fair; some of the girls earn money during their summer vacation, and others while at school. At the State convention of the Y. M. C. A. the association of the school is always represented; the Indian delegation is always asked to speak, and they always respond. It is hoped that these organizations may not only be a means of giving an opportunity to the white people to help the Indians, but will unite them in each other in this one great effort to better mankind." *Missionary Review.*

GENERAL MISSIONARY INTELLIGENCE.

The Rhenish Missionary Society is, on the whole, cheered by a steady progress of its work: 50, 60, or 70 baptisms in a month seems to be a very usual report of a missionary.

The Missionary Board of the Cumberland Presbyterian Church is no longer to wait for missionary candidates to apply for appointment, but is to search out in the churches suitable men and women, and then proceed to "call" them to the work.

The Bombay Guardian says, "Some weeks ago we alluded to the increasing number of well-to-do Christian men and women, who enter the missionfield at their own expense. We referred also to the increasing practice of missionaries being supported by individual friends. Our editor has recently been the guest in London of Mr. Benjamin Broomhall, the General Secretary of the China Inland Mission. In regard to the two subjects above mentioned Mr. Broomhall said that there are 32 missionaries of the China Inland Mission laboring at their own expense; 87 are supported entirely by friends, and 16 are partly so supported. One friend supports five missionaries; three support two each, and 39 support one each. In two cases two friends support one missionary between them."

SUNDAY SCHOOL.

By A. M. F.

PRECIOUS TRUTHS.

I. The Treasures of Earth.

1. Sinful Pleasure: Spoiled by the *moth* of remorse. 2. Worldly Honors: Corrupted by the *rust* of time. 3. Earthly Possessions: Stolen by the *thief* of death.

II. The Heavenly Treasures.

1. Robe of Righteousness: No *moth* can eat it. 2. Consolations of Christ: No *rust* can corrupt them. 3. The Christian's Inheritance: No *thief* can steal.

III. The Unfailing Law.

Where the treasure is, there is the heart.

PRACTICAL LESSON POINTS.

Lesson 5.—November 3rd.

Samuel the Judge.—1 Sam. 7: 5–15.

Reform and revival of religion seemed to have been very much needed. Samuel was a *model reformer* and a great spiritual revivalist. As such we find him: *1. Living a true life.* He began by being good, he ended by doing good. "We reform others unconsciously when we walk uprightly." *2. Preaching the Word.* His preaching roused the people to a realization of their estrangement from God. See v. 3. *3. Encouraging Israel, v. 3.* Encouragement after censure is like sun after shower. *4. Praying for them.* To pray for one's neighbor is to double one's talent. Penitent confession of sin, and humble prayer for divine mercy, are essential to forgiveness, and are a sure preparation for the reception of divine favors. *5. Fasting with the people.* He had not been guilty of their sin but he shared their humiliation. "We have sinned." He took their place. *6. Typifying Christ.* He "took a sucking lamb and offered it. Our works should add force to our words. *7. Victorious* we must fight, but in God we may conquer. vs. 10, 11. *8. Commemorating the victory.* He set up "a stone" for a memorial. *9. Giving God the glory.* He said, "Hitherto hath the Lord helped us." Some one says, "Praise is the rent we owe to God, and the bigger the firm the larger the rent." *10. Continuing in his work to the end of his life.* Samuel was rewarded for his faithfulness. Israel loved, trusted and honored him.

Lesson 6.—November 10th.

Saul Chosen King.—1 Sam. 10: 17–27.

Samuel's devotedness to God and his cause marked all his labors in Israel. Whatever the matter under consideration, he was ready to act his part as the prophet of the Lord in Israel. His firm integrity enabled him to obey in every detail. His love for the welfare of Israel made him bold to declare the whole counsel of God. His upright character kept him from following any selfish interests. His constant aim was to keep Israel devoted to God. In every public service he acknowledged the Lord. Israel was contemplating a change of government. They desired a king. Ere they entered upon this new era God would refresh their memories by rehearsing the past. He had been a king to them. He would have them consider the history of the past, and know what they were doing when they rejected him, and choose a human king. Saul, the named king, was the most promising man in all their midst. He had all the physical dignity suitable for a king. He possessed modest bearings, and appeared sincerely a man of God. Here was the arms of flesh which would so soon fail Israel. At the time when Israel began to look to a man of like passions with themselves, they laid the foundation for future failure. The best man among them was not equal to God. Though he was humble now, he must surely fail when he became Israel's prop. Human beings cannot bear the greatness of public honor and preferment very long. Though God can keep a man under any circumstances, when he will be kept, he will not overrule selfish choice or compromise to protect a man.

Lesson 7.—November 17th.

Saul Rejected.—1 Sam. 15: 10–23.

Samuel remained faithful unto the Lord, and God spoke through him to Saul. Samuel had been instructed of the Lord to anoint Saul for king over Israel, some years before, when he was humble and obedient. But now Saul did disobeyed God, and had done his work by halves, or only in part, as he had been told, when he dealt with the Amalekites. Of this the Lord now spoke to Samuel. The contrast between the past and present life of Saul was clearly pictured to him by Samuel. The specific work committed to Saul was held up before his memory. Samuel knew what it was, and so did Saul. The two met face to face, and conversed on a topic of greatest importance. Samuel told Saul his faults, and reminded him of God's promise to help. It was the part of a brother and father which Samuel acted in this interview. The reason which Saul offered to justify his conduct and that of the people only discovered the depravity of his heart. He set up his own judgment against God's and admitted it would be best to spare some animals, and assumed that God would be pleased if they were offered in sacrifice to him. This was the greatest of follies for a king. *Behold, to obey is better than sacrifice.* Here we are plainly told, that humble, sincere, conscientious obedience to the will of God, is more pleasing to him than all burnt offerings and sacrifices. A careful conformity to moral precepts recommends us to God more than all ceremonial observances. Saul created the separation by his own doings. He was chosen because of his fitness, and rejected because of his unfitness.

Lesson 8.—November 24th.

The Woes of Intemperance.—Isa. 5: 11–23.

A practical survey of this passage teaches us: 1. That the habits of a drunkard characterize his whole life. He follows them as a man follows his business. They occupy him as the duties of a laboring man. He is a slave to habit. 2. That the woes of a drunkard include many miseries. He is a captive. His freedom is taken from him. He is an exile from God. He is robbed of his sound reason. He has no intelligent knowledge. He is poor. Drink has brought him to this state. 3. The crimes of a drunkard increase with length of days. His vain delusion that he can drink with safety marks his downward career. Delusive pride reaches out many tendrils after evil things. Vanity reaches ont unto crime. Crimes increase as sobriety decreases. 4. The deception which commonly belongs to the drunkard are ruinous and bring misery upon the deceiver. A man so bound by the shackels of Satan and so subject to his power, natnrally declares all good to be evil, while he endeavors to manfully declare the acts of his own life to be good. 5. The destruction of the drunkard is certain. He prepares himself for his place, v. 14. Drunkards without regard to rank or ability find in hell their level and their affinity. The life of the drunkard is a drama in five acts:

Act 1. Before the bar of a saloon.
Act 2. Before the bar of the court.
Act 3. Behind the bars of the jail.
Act 4. Before the judgment bar of God.
Act 5. Banished from the presence of God forever.

To sum up, we see that alcohol is a substance entirely alien to the body, and incapable of being transformed into anything useful to it; that it hinders the digestion, wastes the digestive fluid, tends to dissolve and damage the blood, and thus vitiates and retards all the life-processes. Its action on the stomach and blood producing structural degeneration throughout the system.

If we keep our conscience all right, we are a match for anything on earth, and equal to anything in heaven.

THE YOUNG PEOPLE.

THE BIRD'S WING IN CHURCH.

Just in front of my pew sits a maiden—
A little brown wing in her hat,
With its touches of tropical azure
And sheen of the sun upon that.

Through the gloom covered pane shines a glory
By which the vast shadows are stirred;
But I pine for the spirit and splendor
That painted the wing of the bird!

The organ rolls down its great anthem,
With a soul of a song it is blent;
But for me, I am sick for the singing
Of one little song that is spent.

The voice of the curate is gentle—
"No sparrow shall fall to the ground"—
But the poor broken wing on the bonnet
Is mocking the merciful sound.

CHRISTIAN ENDEAVOR TOPICS.

Nov. 3.—Our enemies; our weapons; our allies. Eph. 6: 10–18.

Nov. 10.—My favorite promise, and why it is dear to me.—2 Pet. 3: 8–14.

Nov. 17.—Rejecting Christ—the consequences.—Matt. 10: 11–15; 32, 33.

Nov. 24.—Praise and Promise. A thanksgiving meeting.—Ps. 116: 1–19.

Boys and girls are fond of short poetic selections for recitations in school. "Little drops of water" becomes somewhat stale as well as some others. Below is one that may profitably take its place; now try to learn it once, boy's and girls:—

A LESSON IN VERSE.

Little drops of porter, little sips of stout,
Make the breathing shorter, and will aid the gout;
And these slight derangement, trifling though they be,
Prompt on other ailments or some malady.

Little drops of liquor, little sips of ale;
Pulses beating quicker, faces grim and pale;
Mixtures alcoholic, be they what you please,
Will increase a colic, or a heart disease.

Little drops of Burton, little sips of wine,
Are a sure and certain health destroying sign.
Little drops of Altsopp, little drops of Bass,
Take away the senses, and make a man an ass.

Christian Endeavor should always mean "Christian" endeavor. We have seen some endeavor that was anything but "Christian."

A friend tells of an idiot boy, who lived near her home when she was a child, who was frequently badly treated by the boys and ridiculed by older people, and, being utterly unable to defend himself, he would simply say, "God looked at that." It made such an impression on her young heart that she says in all the years that have passed, she has never seen an injustice done anyone but there would come to her mind again the idiot boy and his graphic sermon—"God looked at that."—*Selected.*

A certain clergyman expresses some apprehension that the interest Christian Endeavors and other Young People's Christian Associations are taking in "earthly citizenship" may seriously detract from their "appreciation of that which is from above." Does it follow that if a man takes part in cleaning up this world, and thus making it a more respectable place for God's people, it will interfere with his getting into heaven? The Master taught his disciples: "Thy will be done on earth as it is in heaven."

Conference Proceedings—Continued.

the secretary was instructed to acknowledge the receipt of the communication with the fraternal greetings of our conference to the Schwenkfelder brethren, and a committee was chosen to take the matter of the overture under advisement and consideration and report to the conference at its next meeting. The committee chosen is composed of A. B. Shelly, W. S. Gottshall, and J. B. Funk.

It was resolved to hold the next conference at Boyertown, and that N. B. Grubb and A. M. Fretz shall conduct the conference services.

Conference voted $2.00 to the secretary for his work.

The conference seal of incorporation was presented and accepted, and ordered to be paid.

Resolved that the President constitute a committee to prepare and read a paper at the next conference subject to the discussion of conference, showing how, where, and under what conditions a home for aged and indigent members of our church could be established, and how the home should be conducted and sustained.

A vote of thanks was extended to the members of the West Swamp congregation for their kind hospitality.

A. H. Gottshall offered prayer and the chairman dismissed the conference with the benediction.

N. B. GRUBB, Pres.
W. S. GOTTSHALL, Sec.

MARRIAGES.

NYCE—GEISSINGER.—On August 31, 1895, at Schwenksville, Pa., by W. S. Gottshall, at his home. Morris E. Nyce and Annie G. Geissinger, both from Schwenksville, Pa.

DEATHS.

FOX.—On September 15, 1895, near Bally, Pa., Jennie Fox, daughter of James and Laura Fox, aged 3 yrs., 8 mos. and 11 days. Interment on the 19th in the Mennonite cemetery. Funeral services by A. S. Shelly.

MOYER.—On September 29, 1895, at Centre Valley, Lehigh county, Pa., Menno Moyer, oldest son of Rev. J. S. Moyer, aged 20 yrs., 3 mos. and 17 days. Interment was made at Saucon Mennonite church on October 3d. Funeral services were conducted by A. B. Shelly and A. M. Fretz.

WARD.—On October 13, 1895, in Philadelphia, Pa., Estella May, daughter of John and Sarah Ward, aged 2 yrs., 9 mos. and 16 days. Funeral services by N. B. Grubb. Interment in Green Mount cemetery.

MARSTELLAR.—On October 14, 1895, at the Philadelphia Hospital for incurables, of spine disease, Herbert Marstellar, aged 17 years. Funeral services at the home of his sister, Mrs. Clease, by N. B. Grubb. Interment in Northwood cemetery.

MOYER.—On October 17, 1895, at Bally, Pa., Susan A. Moyer, wife of William S. Moyer and daughter of David and Elizabeth Kriebel, aged 74 years and 7 months. Interment on the 21st in the Mennonite cemetery. Funeral services by A. S. Shelly. Deceased leaves a husband and four sons.

BUCK.—On October 17, 1895, in Philadelphia Pa., William Alva, son of Frank and Annie Buck, aged 2 months and 19 days. Interment at Trinity Reformed church, Spinnerstown, Pa., on October 21. Funeral services by A. B. Shelly.

STAUFFER.—On October 21, '95, near Schwenksville, Pa., Leonard Stauffer, aged 71 yrs., 5 mos. and 27 days. Funeral services at the house of his son-in-law, Mr. C. Gottshall on the 25th by W. S. Gottshall. Interment on the 26th in the Zionsville Mennonite cemetery. Services conducted by A. S. Shelly. Deceased leaves a widow and four children.

CONTRIBUTIONS.

For our Indian Mission received during the month of September, 1895.

From Hillsboro Cong., Kan. $5.00; Young People's Society of Hillsboro Cong. $12.25; Philadelphia Cong. $22.88; B. F. Welty, Newton, Kan., for Bethel College, $5.00; Berne, Ind. Mission Box $13.21, birthday gifts $1.42, tithes of F. $1.80, harvest thanksgiving collection in the congregation $202.29, in the Sunday-school $54.19; Cong. at Pulaski, Ia. $48.72; Ladies Mission Society of Stevensville, Can. $5.30; Sunday-school of Garden Township cong., Kan. $16.97; Deep Run cong., Pa., $21.66; Souderton cong., Pa., $11.09; Souderton Infant class birthday gifts $1.25.

Gratefully acknowledged,
Brainerd, Kansas. GUSTAV HARDER, Treasurer.

For Home Mission Work of the General Conference.

From the congregation at Berne, Indiana, Harvest Thanksgiving collection, $60.40.

Gratefully acknowledged,
Newton, Kansas. D. GOERZ, Treasurer.

For Publication Fund.

From a Friend of the cause, $25.06.

MENNONITE BOOK CONCERN, *Berne, Ind.*

For the Mennonite Orphan and Children Aid Society.

RECEIVED FROM JULY 15 TO OCTOBER 15, 1895.

From J. W. Krehbiel, Moundridge, Kan. $5.00; Widow Abr. Wiebe, Halstead, Kan. $5.00; Two sisters Jannen, Mt. Lake, Minn. $5.00; Hereford Y. P. S. C. E., Pa., $15.00; Chr. Krehbiel, Halstead, Kan. $5.00; Finance committee, West Point, Ia., $3.00; Jacob Funk, Hillsboro, Kan. $5.00.

Gratefully acknowledged,
Moundridge, Kansas. H. DALKE, Treasurer.

BOOK NOTICE.

SONGS OF PILGRIMAGE.

A Hymnal for the Churches of Christ by H. L. Hastings is the title page of an elegant hymn book just received. It is a grand and large collections of the old and new meter church hymns and tunes. This is undoubtedly the largest collection of hymns and tunes in existance, containing 1533 hymns, which is supplemented with six different indexes, beautifully bound in cloth with gilt title on back and side. Price only $1.00.

Address: H. L. HASTINGS,
47 Cornhill, Boston, Mass.

MENNONITE YEAR BOOK FOR 1896.

OUR YEAR BOOK for 1896 is now ready for distribution. Besides the regular Calendar matter, as it is found in all Almanacs, the book contains a table of the daily Bible Readings, selected by the International Bible Reading Committee, a full list of the International Sunday-school lessons for the year, as well as a list of the Gospels and Epistles selected for every Sunday throughout the year. Besides these it contains the following reading matter: Brief biographies (with portraits) of the deceased ministering brethern J. H. Oberholtzer, C. I. van der Smissen and Benjamin Eicher, a description of the Mennonite Settlements in Kansas, Educational work among the Mennonites in Manitoba, Missionwork among the Mokis in Arizona, illustrated with a picture of the mission station at Oraibe, a description of the Cheyenne Indians in Oklahoma and our missionwork among them, Deaths of prominent ministers in Virginia, a brief history of the Mennonite church at Schwenksville, Pa., with a cut of the new church building lately erected, the most complete list of Mennonite Ministers of our country yet published, together with a list of the officers and committees of the Mennonite General Conference and the Eastern District Conference, &c.

The Year Book should find its way into every English reading Mennonite family, and its contents are of such a character as to recommend it to all who take an interest in the Mennonite church. The books will be sold at the following rates:

Single Copies		10cts.
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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—I COR. 3: 11.

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THE BETTER THING.

BY HENRY BURTON, M. A.

"God having provided some better thing for us."
Heb. xi: 40.

Who mourns the old, inheriting the new?
Or clasps the shadow, with the substance here?
Better the leaves should fall, to reappear;
Better a fading rose than fading yew.

Who mourns the vanished bloom when harvests
Call for the sickle and the reapers' song? [ripe
The seasons round, the ages move along,
And Christ is more than prophecy and type.

The old is good, but partial, incomplete—
A crescent moon slow growing to its round.
Perfection is not reached by one swift bound;
Its heights are climbed by toiling, weary feet.

What is our present but the garnered past—
To-day the sum of all the yesterdays?
And so our life ascends on sloping ways,
The new step higher, broader than the last.

The "better things" of God lie not behind,
But ever forward in the golden light;
The darkness is not ill; we say "Good night,"
Then rise a fuller, sweeter dawn to find.

'Tis not a failure when the cherished plan
Lies broken at our feet, a thing of naught;
God's purposes are wider than our thought;
And where the "two ways" meet, the Son of man

Is always near to show his better way
On to the larger blessing that somewhere
Has ripened to our hand, or here, or there,
What seemed a nay is but heaven's deeper yea!

He gives the good, and then the better things,
Leading us upward to the highest, best;
And shall we mourn the broken shell, the nest
Forsaken, when our soul has found its wings?

—*Christian Advocate.*

FOR COMMON MERCIES.

Dear Lord, are we ever so thankful,
As thankful as we should be to thee,
For Thine angels sent down to defend us
From dangers our eyes never see:
From perils that lurk unsuspected,
The powers of earth and of air,
The while we are Heaven protected
And guarded from evil and snare?

Are we grateful, are we grateful we should be,
For commonplace days of delight,
When safe we fare forth to our labor,
And safe we fare homeward at night;
For the weeks in which nothing has happened
Save commonplace toiling and play, [hold,
When we've worked at the tasks of the house-
And peace hushed the house day by day?

Dear Lord, that the terror at midnight,
The weird of the wind and the flame
Hath passed by our dwelling, we praise thee,
And lift up our hearts in thy Name;
That the circle of darlings unbroken
Yet gathers in bliss round the board,
That commonplace love is our portion,
We give thee our praises, dear Lord!

Forgive us, who live by thy bounty,
That often our lives are so bare
Of the garlands of praise that should render
All votive and fragrant each prayer.
Dear Lord, in the sharpness of trouble
We cry from the depths of the throne!
In the long days of gladness and beauty
Take Thou the glad hearts as thine own.

O common are sunshine and flowers,
And common are raindrop and dew,
And the gay little footsteps of children,
And common the love that holds true.
So, Lord, for our commonplace mercies,
That straight from thy hand are bestowed,
We are fain to uplift our thanksgivings—
Take, Lord, the long debt we have owed!

Margaret E. Sangster, in "The Congregationalist."

A PERMANENT RECORD.

Many things are forgotten, and many things are remembered. We cannot choose for ourselves what shall be remembered and what forgotten concerning our words or our ways, but a safe rule for us is to strive always to say or do nothing that could be remembered to our discredit. In many a case we speak or act with a hope that our course will be held in loving remembrance, and again we act or speak thoughtlessly, in a way that we would regret to have borne in mind against us by others. A popular amusement or experiment in a social circle at the present time is for all in the room to speak into a phonograph, in order that the words may be preserved for future repetition. When all have thus spoken, the wax cylinder is put away among the home treasures, to be brought out from time to time for use in the hearing of the same person or others. There are those who realize the importance of words spoken at such a time, but there are more who have no sense of responsibility for their utterances. The question ought to be, whenever we speak or act, How would this appear in the future, if the record be brought out in the presence of those who would judge us by our words? If only this thought were always in our mind, how careful we should be of the spirit in which we do or say that which may be a matter of permanent record! "And I saw the dead, the great and the small, standing before the throne; and books were opened: . . . and the dead were judged out of the things which were written in the books, according to their works." "Every idle word that men shall speak, they shall give account thereof in the day of judgment" If, indeed, we cannot change the record of our idle or evil words, let us pray God that the loving Judge of all may pass his bleeding hand over the page written against us, and blot out forever the story of our folly and sin.—*Sunday School Times.*

A PERSONAL EXPERIENCE.

A Christian young woman after suffering for several years, was obliged to lay aside all active work and go into a hospital for treatment. Upon examination it was found that curvature of the spine was the primary cause of her suffering, that a long and painful course of treatment would be necessary, but that she need not expect anything more than temporary relief. The physicians who made the examination did not know what anguish of spirit this intelligence brought to her. She had learned in the school of suffering to conceal her feelings and tell her sorrows to Jesus. It was the day before Thanksgiving that she had been examined, and that afternoon, while alone and trying to rest, she was overwhelmed for a time with doubts and fears as to her future health. It seemed more than she could bear to look forward to nothiug but living in a weak body, and finally to come to helpless invalidism. The cruel word "curvature" seemed to crowd out all other thoughts, and she could find no cause for thanksgiving at this season until, in utter despair, burying her face in the pillow, she called on God for deliverance. When she fixed her eyes upon Jesus she proved the truth of the promise, "Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me."

While in a semiconscious condition it seemed to her she saw a table with round top in one corner of the room. Around the edge of it was written the word "curvature;" a few inches from the edge it was written again, and so on until the entire top of the table, except a small space in the centre, was filled with this one word written in circles. The centre contained the word "pain" written in red letters. While she was looking at it the words "curvature" began circling round and round; faster and faster they flew, while the little word "pain" in the centre quivered and trembled like a piece of quicksilver.

The sight was more than she could bear. It seemed only to remind her afresh of her affliction, and she closed her eyes that she might not see it. Opening them again, she saw that the table had been covered with a pure white tablecloth, and written on it in shining letters were these words, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy." Instantly the load was lifted from her spirit; "the garment of praise for the spirit of heaviness" was given her, and in the months that followed, rich and sweet experiences of absolute trust and reliance on God were hers. She endured the painful treatments with a fortitude known only to those who dwell in God. Seven years have passed since then, with scarcely any increase of trouble, and yet there has not been a day entirely free from pain. This assurance has filled her heart: "Thou hast laid thine hand upon me." She believes that the Lord whom she serves has her health in his keeping; that He permits her to "suffer for his sake;" that she may help and comfort the suffering ones, and tell them how surely the joy of the Lord will be their strength if they will let Him come to abide in and possess their entire being.—*Christian Advocate.*

Trust Him for a way when there is no way, for light when there is no light, for all things when you have nothing, for joy when there is only sorrow, for life when you are in the midst of death; thus you will find at last that faith is not only righteousness, but life and joy and peace.—*T. T. Munger, D. D.*

WHAT IS WRONG ABOUT THE SUNDAY NEWSPAPER?

Briefly answered, all is wrong? If we look at this subject from a worldly or business stand point we must acknowledge that there is nothing the matter with it because it is one of the most successful enterprises of this late day.

We wish however to be true to our profession and look at this most important subject from a Christian citizen's standpoint as well as from the side of Sabbath keeping and observing.

My first objection to the Sunday paper is because of the nature of its contents. Anything novel and attractive no matter how corrupt, is saved for the Sunday edition and as a consequence of this fact it has more tendency to draw down and keep down the readers' character than it has to lift up and elevate the same.

Again, the Sunday paper is instrumental in feeding thousands of minds on the Sabbath morning with stuff that takes away all appetite for Sunday school, for church, for sermon, or even the Bible itself. Is the Sunday paper wrong? Consider, especially professing Christians, consider whether you are doing God's ser vice by taking the Sunday paper?

The Sunday paper is objectionable also because of the manual labor, which is inevitable to publish and bring it before the people. It is a lucrative enterprise that does not regard or respect the day which our Lord hallowed and called it Sabbath (rest), and which our Christian Government set aside as a holiday to rest our bodies and worship our Creator. Think of the thousands who are coerced into working on Sunday under the threat of losing their work for the other six days of the week unless they comply. Likewise think of the many boys who you can see and hear every Sunday morning in our larger towns and cities engaged in the sale of morning papers. What about these boys? Shall they be raised without knowing what it is to have and enjoy a Christian Sabbath? This and all the other evils connected with and resulting from this business you are helping to bring about when you buy and read the Sunday papers.

Dear readers, church members, Sunday school workers, Christian Endeavorers, etc., stop to buy the papers, help to make it possible for the hosts of employees to enjoy a quiet Sabbath at home by the fireside with their families, possibly studying the good old book, the Bible, instead of the Sunday paper. Consider seriously and act wisely. J B. BECHTEL,

Philadelphia, Pa.

AN UNMIXED EVIL.

From a Christian standpoint there seems to be but one side to this question, and by our widest stretch of the imagination there can be no real reason found that justifies the publication of the Sunday newspaper.

It is an evil and is becoming more and more a great power in that line. It is corrupting, demoralizing, debasing. It depraves the taste in reading, and deadens the desire for something more elevating and spiritual. It keeps thousands out of the sanctuary on the Lord's day and takes up the precious moments in filling the heart with the affairs of this world, instead of leading to God's service and directing the thoughts to heaven.

One day in seven is not too much to devote wholly to the knowing and doing of God's will; but the Sunday newspaper is a potent agent in the hands of our adversary to prevent men from rising upward and heavenward.

It not only keeps many from attending worship, but it robs a host of employes of their needed rest, which wears out body, soul, and mind. And then to think of the army of newsboys calling out their papers on a holy Sabbath morning and bringing desecration from its earliest hours, instead of rest and peace. "As the twig is bent, the tree's inclined," and who will say that these boys are not receiving a most dangerous aducation in Sabbath-breaking, which may influence their future lives for evil? Were the Sunday newspaper prohibited, it is safe to say, the Sunday school would have many of these boys to train for the Lord, her borders would be extended, and her power made farther-reaching.

Is it not high time that Christians show to the world that the Sunday newspaper is not a necessity? That we can live better without it. That we have something which affords more real delight, and prepares us better for the duties of life, than the columns of the Sunday newspaper.

Bluffton, Ohio. JENNIE A. BAER.

THE SABBATH AND THE JACKALS OF SUNDAY NEWSPAPERS.

The "Sunday" newspaper is that peculiar garbage gatherer of a yet partially unclean civilization, who gathers not to remove out of sight and destroy, but to exhibit in our parlors and dining rooms for our Sabbath morning view and taste.

It is morally significant that the "Sunday" newspaper is many shades darker than its daily issue, with gossip more reckless and questionable in taste and morals, with politics of a lower class, with stories more Frenchy and vile. Its load of trash is the largest and most worthless of the week.

Here is the worst foe to our Sabbath services. It draws a broad black blanket over the windows to heaven which the Sabbath would become; it opens doors and windows to earth's cares and sins and struggles when they might be excluded. The exhausting store and shop again on Sabbath morning, the political conventions and petty discussions, bickering, prejudices, selfishness, the sacred secrets of home which even the heathen man respects are exposed in satanic gloatings, while the choicest bit is a ministerial or church scandal. The best of these papers make the day of heaven a day of dark corners of the earth. Christian people must stand for a Sabbath for all or there will be no Sabbath for any. They insist that as men are commanded to love the Lord with all their mind so are they to keep the Sabbath holy with all their mind. Printers, reporters, editors and newsboys have spiritual natures also. We shall do them vast service in mind, body and spirit by enforcing the Sunday law, and they will profit the more even financially. The Sabbath well kept is inseparably related to national and individual prosperity as one of its efficient causes. The philosophy of the Sabbath is in human nature and environments It is God's day for man, not man's day for God. For man's sake, as well as God's, down with the "Sunday" news paper. REV. CHARLES ROADS.

Philadelphia, Pa.

Wherever two walk together and have Christ for their theme and in their hearts, He will walk between them. No road is so common, no duty so homely, but that His presence is ours. Especially is His presence near troubled hearts.—McLAREN.

EJACULATORY PRAYER.

It is a matter for thanksgiving that we are not limited to times and places in presenting our petitions to God. It is our privilege to do this always and everywhere. We often have need for prayer when it is impossible for us to resort to our closets, or to any place where we may be alone with God. There is neither time nor opportunity for this. We are in need of immediate help. We need God's gracious interposition before we have time for any set form of prayer. So was it with Nehemiah. The king, whose cupbearer he was, obsering his depression at a certain time, said unto him, "Why is thy countenance sad, seeing thou art not sick? This is nothing but sorrow of heart." "Then," said Nehemiah, "I was sore afraid, and said unto the king, 'Let the king live forever. Why should not my countenance be sad, when the city, the place of my father's sepulchres, lieth waste, and the gates thereof are consumed with fire? Then the king said unto me, 'For what dost thou make request?'"

It was a critical moment. Much depended on the answer that Nehemiah should give, and on the state of mind in which the king should receive it. Nehemiah realized all this; and in the brief interval between the question and the answer, his heart was uplifted to God in fervent petition. He says, "So I prayed to the God of Heaven." The God of Heaven was at hand, and He heard and accepted the unspoken prayer of Nehemiah and granted a speedy answer. He led and assisted him in prefeiring his request, and He disposed the king to give a gracious answer. "The king granted me," says Nehemiah, "according to the good hand of my God upon me."

Ejaculatory prayer is the privilege of all. Wherever we may be, and in whatever circumstances, we may lift up our hearts in supplication. We may pray to the God of Heaven, who is always near. And were we in the habit of doing so, many would be the gracious answers that we should receive. Mercies, both temporal and spiritual, would abound towards us. It would be our blessed experience, that "the Lord is nigh unto all them that call upon Him."

HOW ALCOHOL WARMS.

It Consumes the Tissues of the Body as Fire Burns a Stick of Wood.

"But, doctor, I must have some kind of a stimulant," cried the invalid earnestly. "I am cold, and it warms me."

"Precisely," came the doctor's crusty answer. "See here; this stick is cold," taking up a stick of wood from the box beside the hearth and tossing it into the fire. 'Now it is warm, but is the stick benefited?"

The sick man watched the wood first send out little puffs of smoke and then burst into flame and replied, "Of course not; it is burning itself."

"And so are you when you warm yourself with alcohol; you are literally burning up the delicate tissues of your stomach and brain."

Oh, yes, alcohol will warm you up, but who finds the fuel? When you take food, that is fuel, and as it burns out you keep warm. But when you take alcohol to warm you, you are like a man who sets his house on fire and warms his fingers by it as it burns.—*Temperance Cause.*

A man must stand erect, not be kept erect by others.

FOR THE BOYS AND GIRLS.

LITTLE FOXES.

There is a beautiful old song in the Bible about love. It is called "The Song of Solomon," who was the wisest of the kings of Israel. It tells about the heart, and how the love that is in it may be kept pure and holy, or made im pure and bad.

One verse in that song—Solomon's Song, 2: 15—says: "Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes."

The old Jewish vine-dressers used to be greatly troubled by the foxes, which had a way of stealing in among the tender vines, and gnawing the roots and eating off the fresh green shoots, and doing a great deal of damage. They had to watch very carefully for them; and they had a song which they used to sing as they were going out to work in their vineyards. A part of it was:

"Destroy the pests of the vineyards!
Catch the foxes, every one!
By all means take the little foxes,
For they are the ones that spoil the vines!"

Now, our hearts, you know, are spoken of as vineyards. God has planted them and watered them, and He wants them to bear fruit for Him. Do you know what fruits they may bear? There is love, and purity, and patience, and gentleness, and kindness, and mercy, and faith. There are good deeds and kind words and pure thoughts. All of these our Heavenly Father has made it possible for our hearts to bear, and He expects them to do it.

But there are a great many things that help to spoil the vines in God's vineyard. They are like little foxes, and they get into our hearts and nibble off the grape clusters, and break the tender twigs, and trample out the delicate roots. They are unkind thoughts, bad habits, cross dispositions, love of self, and a great many more. Let me tell you the names of some of these little foxes. There is "By and-By," a lazy fox, and "I Can't," a shiftless fox, and "I Won't," an obstinate fox, and "I'll do as I please," a selfish fox, and "Cover up," a sly fox, and a whole pack more.

Sometimes good things begin to grow in children's hearts, like buds on a vine. There is the bud of patience, and the bud of love, and the bud of obedience, and the bud of modesty, and the bud of helpfulness. Then something comes and nips off the little bud, and it stops growing. It is a sly little fox that has been on the watch for it, an I you cannot think how much mischief he does.

I should like to speak about several of these little foxes; but there is time for only one to day. He is a mischievous little fellow; but so lazy that you can easily catch him if you wish to.

"Among my garden vines I spy
A little fox, named 'By-and-by.'"

Have you never seen him? By and-By has a great many brothers and sisters and they are all very much alike.

There is "Put-off," and "Pretty-soon," and "Wait a bit," and "To morrow;" and what I say about one of them I could say about them all.

By and By is a sly little fox. He looks innocent, and is a great pet with children. Whenever there is anything which you ought to do, he whispers in your ear: "Oh, you don't need to do it now! Some other time it will be very much easier. There is no hurry!"

Do you know that one of the great great-grandfathers of this little fox lived twenty five hundred years ago, in the days of the good Prophet Isaiah? He used to get into people's hearts then just as his descendants do now, and made them say: "*To-morrow shall be as this day and much more abundant.* You may call that the text of this little sermon, put right here in the middle.

By and by prowls about everywhere. He persuades you to lie in bed late in the morning. When you are dressing he makes you dawdle and look out of the window, and be a long while buttoning up your shoes. When you are in school he makes you slow in learning your lessons, he calls off your mind to play, and other things that you want to do. When you are sent on errands, he makes you loiter on the street, or stop to play or to look in at the shop windows. When your parents have told you to do something for them he suggests that you will wait till afternoon, or put it off till to morrow; and so he does a great deal of mischief.

He nips off the buds of promptness aud energy, and makes you idle and good for nothing. He starts you on a downhill road that leads you to the pit of disobedience. Do you see how? First, By-and By makes you put off duty, then neglect it, then forget it, and, so you disobey a plain command. You try to excuse it by saying, "I didn't mean to," or "I forgot;" but the real reason was you listened to By and By, who whispered in your ear, "Wait awhile. Don't do it now."

This little fox is a great thief. He steals time—minutes and hours and days and years.

If, on a beautiful holiday, a thief could get into your home and steal three hours out of the clock, so that instead of being three o'clock it should suddenly be six, you would feel that you had been robbed, wouldn't you? By-and-By does just that. There is a long name that grown up people call him by sometimes, and that is Procrastination, and some poet has said,

"Procrastination is the thief of time;
Year after year he steals, till all are fled."

The good spirit within us urges us to do some good thing. Then By-and-By, like an evil spirit says, "Not now. Put it off;" and so very likely, we never do it.

One of these little foxes once got into the heart of a Roman Governor, Felix, who was listening to the Apostle Paul as he told about Jesus and the good way of life, and made him say: "When I have a convenient season I will call for thee." But we do not know that that convenient season ever came. Probably Jesus never stood at the door of Felix's heart again, and he was driven away by this naughty little fox. Just so By-and By has robbed many a man and woman of their souls—just by whispering to them when they were boys and girls: "It is just as well to put off loving Jesus and being his disciple until you are grown up;" and when they were grown up, they didn't want to do it any more.

"The house of Never is built, they say,
Just over the hills of the By-and-By;
Its gates are reached by a devious way,
Hidden from all but an angel's eye.
It winds about and in and out
The hills and dales to sever.
Once over the hills of the By-and-By
And you're lost in the house of Never.

"The house of Never is filled with waits,
With just-in-a-minute and pretty-soons;
The noise of their wings as they beat the gates
Comes back to earth in the afternoons.
When shadows fly across the sky
And rush in rude endeavor
To question the hills of the By-and-By
As they ask for the house of Never.

"The house of Never was built with tears;
And lost in the hills of the By-and-By
Are a million hopes and a million fears—
A baby's smiles and a woman's cry.
The winding way seems bright to-day,
Then darkness fall forever,
For over the hills of the By-and-By
Sorrow waits in the house of Never."

The special hunter who is always on the watch for By and By is called "Right now!"

He catches the sly little fox just as soon as he sees him prowling around the vines of duty, and keeps him from nipping off the buds and causing the vines to wither and be fruitless.

The favorite weapons which this good hunter uses in fighting By-and By are two texts. One is in 2 Cor. vi: 2, which says, "Behold, now is the accepted time;" and the other is in Eccles. ix: 10, which says: "Whatsoever thy hand findeth to do, do it with thy might." This last text he chose twenty-nine hundred years ago, and the other one a thousand years later; but they are good ones yet.

Here are some verses that I found the other day about a twin brother of By-and-By, whose name is "Pretty-Soon:"

"I know of a land where the streets are paved
With the things we meant to achieve. [saved,
It is walled with the money we meant to have
And the pleasures for which we grieve.
The kind words unspoken, the promises broken,
And many a coveted boon,
Are stowed away there in that land somewhere—
The land of 'Pretty-Soon.'

"There are uncut jewels of possible fame
Lying about in the dust,
And many a noble and lofty aim
Covered with mold and rust.
And oh, this place, while it seems so near,
Is further away than the moon; [there—
Though our purpose is fair; yet we never get
To the land of 'Pretty-Soon.'

"The road that leads to that mystic land
Is strewn with pitiful wrecks. [strand
And the ships that have sailed for its shining
Bear skeletons on their decks.
It is further at noon than it was at dawn,
And further at night than at noon.
Oh, let us beware of that land down there—
The land of 'Pretty-Soon.'"

CHARLES A. SAVAGE, *in The Independent.*

Discretion of speech is more than eloquence; and to speak agreeably to him with whom we deal, is more than to speak in good words or in good order.—BACON.

A brand of whiskey is advertised, called "Horn of Plenty." On this, a temperance writer remarks, that they have chosen the name wisely, for out of the thing designated shall come:

"Plenty of poverty, plenty of pain,
Plenty of sorrow, plenty of shame, [sealed,
Plenty of broken hearts, hopes doomed and
Plenty of graves in the potter's field."

A certain pious Scotch woman returning home from church a little earlier than usual was asked by her husband if "the sermon was all done?" And she replied, "Nay, Donald, it is all said, but it is nae begun to be done." So Daille, an old French Protestant preacher of more than two hundred years ago, closing one of his sermons, says: "The text is not, as you see, brethren, very difficult to understand. The principal point is that you should put it in practice, and that this excellent instruction of the apostle should be read in your lives as well as in his epistles."—*Mid-Continent.*

THE MENNONITE.

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A. B. SHELLY, ALLEN M. FRETZ, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., DECEMBER, 1895.

The contributions on the Sunday Newspaper found on another page are well worth reading and considering. It is a sad fact that many professing Christians encourage this demoralizing business and become accomplices in the evil by buying and reading the Sunday papers. When we are admonished in God's word to avoid even the appearance of evil, how will any follower of the Lord Jesus answer for such an evident violation of God's commandment to keep His Sabbath holy? Surely of such it must be said in the words of inspired Paul, "They are without excuse."

Remember the topic for the January number: *The Week of Prayer—Reasons for Joining in its Observance.* Dear reader, do not lightly put off writing for some other time or for some one else. Stop right here, give the subject some thought, and then write if it is only a short paragraph. Twenty five or fifty short paragraphs from so many different minds would make most interesting reading.

For the two following months we suggest two topics on the general subject of "The Unity of Believers." For February: *What is required on my part in order that for me Christ's prayer for the unity of His followers, John 17: 21-23, may be realised?* For March: *How can the division of believers into denominations be compatible with the unity for which Jesus prays?*

Total abstinence from the use of intoxicating beverage is the only sure way to avoid becoming a drunkard. The power of the alcohol habit is an uncertain quantity which can in no case be measured and determined beforehand, and when it is once realized from experience it is usually too late: the stage of the drunkard has already been reached. Again the only hope for the drunkard desiring to reform, is by the power of divine help in the line not of so called temperate drinking, but of cutting loose entirely. And, besides being the only sure way in either case, it is also the course which above any other course answers to the Bible description of God's ways as "ways of pleasantness" and of God's paths as "paths of peace."

Our country is menaced by three great evils: the money power, the rum power, the lodge power; but the greatest danger is from the sneaking and in some respects hidden power. But the writer believes the good sense of the American people will finally put all these powers to rout. Anything but secret, sneaking foe.—*J. S. Hickman, in Cissna Park, Illinois, Review.*

We are indebted to our friend and former co-worker in Sunday-school work in this district, Henry M. Landis, now of Tokyo, Japan, for a copy of the "Eighteenth Report of the Council of Missions co operating with the Church of Christ in Japan." The pamphlet contains a most interesting analysis and summary of the work of the various missions in that eastern country. The war between Japan and China which occupied so much attention throughout the civilized world during the year, naturally claims attention in such a report. The analysis of the cause, the progess, and the effects of the war, made from the standpoint of these Christian workers, who write from their personal observation and knowledge, is exceedingly interesting. We likewise desire Bro. Landis to accept our thanks for a copy of "The Japan Evangelist" a bimonthly journal issued in the interest of Christian work in Japan.

NOTES FROM OUR CONGREGATIONS.

Upper Milford. The work in our congregation is going on in the accustomed way. The interest in the Sunday-school is well sustained, though this is not to be understood as if there was nothing left to be desired in this line. The attendance might often be better and there are other points in which there is room for improvement; but God has been gracious and granted us many blessings. May He make us more faithful and thus more fitted for the blessings He is so ready yea anxious to bestow.

On Sunday, Nov. 2, the congregation celebrated the memorial of the Lord Jesus—the Lord's Supper. Among those that joined in the sacrament were three, who had just put themselves distinctly on the Lord's side by a public profession of faith and being formally added to the church. May their names be written in the Lord's "Book of Life!"

The meetings of the Young People's Society are continued being held every other Sunday evening. Though the number of members is not large, the exercises as a rule show careful preparation and earnest thought. There is a manifest interest on the part of the members and those attending the meetings. The work in this line is proving a genuine blessing to those participating. May their number increase!

Our Christmas festival will be held on Tuesday evening, Dec. 24. Preparations for the festival are being actively pushed, and we are looking forward to what we hope may prove a very pleasant and blessed occasion. Bro. Harvey Clymer has promised to be with us then. It seems but the other day that our last Christmas festival was held. Thus rapidly the years pass. Now we celebrate annually the coming of the Son of God into the world, and while we are doing this we look for another coming which will not be in humiliation but in glory. Let us watch, and pray, and labor till He come.

Souderton. On Saturday, November 2, Rev. A. M. Fretz received thirteen new members into this fold by baptism; nine of these were baptized in the church, the others in the stream some distance from the church. Bro. N. B. Grubb, of Philadelphia, preached an able and practical sermon on the occasion. The following day the Holy Communion was celebrated. The occasion was one long to be remembered, and we believe accompanied with great blessing for Christ, the new converts and the church.

Swamp Charge. Thirteen young persons received the rite of baptism and were admitted as members of the church militant in the West Swamp church, on Saturday afternoon, October 12th. May their names be also written in the book of life and may they remain true and steadfast in that faith which they professed and upon which they were, in accordance with the teachings of Christ and his apostles, baptized! The day following the Lord's Supper was held, when these for the first time united with others in partaking of the emblems of the body and the blood of Christ. Both Saturday and Sunday were rainy days, on account of which some who would otherwise have come, missed to be present. Yet the church was well filled on both occasions and a great number united in celebrating the memorial of the Lord's death. In conducting the services the pastor had the pleasure of being assisted by the brethren L. O. Schimmel and A. H. Gottshall. A baptismal sermon was preached from Gal. 3: 26, 27, and the communion sermon had for its text Acts 2: 42.

Communion services were held in the East Swamp church on Sunday, October 20th, and at Flatland the Sunday following, October 27th. At both of these places we were greeted with full houses, and probably a greater number communed than ever before. Some of those kept back by the rain at West Swamp came and took communion at the latter places.

Our services at Quakertown are continued as before every other Sunday evening with an encouraging attendance. Of late a Sunday-school has also been organized, which is held every Sunday afternoon. The attendance has been quite good thus far, having been on the increase from Sunday to Sunday. The school now numbers upward of fifty members and a laudable interest is manifested both on the part of teachers and pupils. Brother U. S. Stauffer, who is also superintendent of the school at East Swamp, has been elected superintendent, and is assisted in his work by Brother D. M. Landis, the superintendent of the school at Flatland.

As Christmas is drawing nigh our Sunday-schools are making preparations to hold appropriate Christmas festivals, in the way of learning and rehearsing Christmas hymns, Recitations, Bible Readings, etc. In the selection of these exercises we are careful to avoid all that silly and offensive stuff which is merely intended to amuse and which does not edify. Our festivals are to be purely religious festivals, leaving out all the "Santa Claus" and "Kris Kinkle" fooleries practiced by some on these occasions. The festival in the West Swamp church is announced to be held on Christmas eve, December 24th. The time for holding the other festivals has not yet been announced.

Thanksgiving was celebrated by services at East Swamp in the morning and at Flatland in the afternoon.

Deep Run. At the occasion of communion services in October, nine new members, all young people, were added to the church by baptism. Bro. J. S. Moyer, of Centre Valley, was present and preached able sermons in German at both the preparatory and baptismal services on Saturday afternoon, and communion services on Sunday morning. The pastor, A. M. Fretz, administered baptism and broke the bread. May the Lord richly bless and strengthen these new converts.

Hereford. On Saturday, Nov. 9, our congregation had services preparatory for communion. On this occasion nine young persons made a profession of faith in the Lord Jesus Christ and were received into the membership of the church. Two more were received by letter from a neighboring congregation.

On the following day (Sunday) communion services were held. Although the weather was a little unfavorable the attendance was beyond expectation. The Lord sent showers of rain and the people came and received showers of blessing besides.

The same Sunday evening our Young People's Society of C. E. held its meeting. The topic for the evening was, "My favorite promise; why it is dear to me." The meeting was led by Miss Sue L. Yeakel. The meeting was altogether from memory. Many favorite promises were given. Yes, the Bible is full of them. But how often do we read over them carelessly, without thinking of the love of Him, who gave them, lying in back of them. When we read them, we should always pray for light that we may not slight them. We should meditate upon them till they become a part of our own selves.

Noble, Iowa. Sunday evening, Nov. 17th, the second open meeting of the Bible Reading Class was held. The program consisted of essays written on the subject of Progress in the Christian Life, interspersed with singing and reading selections from the Bible. The community encouraged the effort by giving us a crowded house. These open meetings encourage a larger attendance to the regular session of the Bible reading class and call for more earnest work on the part of those who prepare the program. We will have the next open meeting in four weeks, the subject will be, Christian Patriotism—what does it require of us? At our regular meeting we will begin to consider Christ's Sermon on the Mount. The class is in a flourishing condition.

A German reading circle has been organized. It is under the direction of our pastor, H. G. Allebach. We meet one evening every week to learn to read and to translate and to study the meaning of German words. We expect great results.

Our new church is not finished. We had intended to dedicate it about Thanksgiving but we will have to wait longer. As yet we have not decided on the date.

Rev. Frank Hauser, of Chicago, preached an able sermon to a crowded house Sunday, Nov. 17. He is here in the interest of the Missionary Society Light and Hope at Chicago, and the Orphan's Home at Berne, Ind. He expects to stay in this community for several weeks.

A MEMBER.

Wadsworth, Ohio. The Middle District Conference which was held in our neighboring church at Dalton, in Wayne county, gave some members and others in attendance at the conference the occasion and the opportunity to visit Wadsworth where they had spent some time in former years in connection with the seminary. It was thus that we enjoyed a visit from Bro. C. H. A. van der Smissen of Summerfield, Ill., and his sister Hillegonda. During their stay they met with the congregation in the House of God and Bro. van der Smissen spoke to us on the subject of True Greatness. He showed very plainly by notable examples that true greatness does not consist in either honor, or position, or wealth, but in loving the Lord Jesus Christ above every thing else and our neighbors as ourselves, and that the persons most loved are those who serve the most. The following day he gave an address on the subject of mission work, which was much appreciated.

We have also recently had the pleasure of a passing visit by Bro. N. B. Grubb and his wife, of Philadelphia. They tarried long enough for a service to be arranged where the Brother preached an interesting and profitable sermon from the word of God in John 3: 12.

ITEMS OF INFORMATION.

While in attendance at the Middle District Conference, at Dalton, O., the wife of Bro. John Sprunger of Berne, Ind., took sick with nervous fever, which sickness terminated in her death.

In the congregation at Donellson, Iowa, four young people were received into membership on the occasion of the recent communion season.

A correspondent from Summerfield, Ill., writing to the *Bundesbote* speaks of the continued illness of the aged Bro. J. Krehbiel, former pastor of the congregation there.

Bro. C. van der Smissen, of Summerfield, on his return trip from the conference at Dalton, O., visited the congregation at Hayesville of which his father was pastor until his death and which is now without a pastor. Services were held and the Lord's Supper celebrated during his stay there.

Twenty-seven young people were added to the number of God's people in the congregation near Childstown, S. Dakota. The faithful servants of God who are laboring in that field may feel encouraged by such signal blessings from the Lord.

A THANKSGIVING DAY THAT MEANT SOMETHING.

In the year 1833 the British government decided upon the abolition of slavery in all the colonies of Great Britain in America, Africa, and Asia, and appropriated 120 million dollars for the purpose of reimbursing the owners of the slaves which were to be freed. On the morning of the first of August, 1834, the sun arose upon no human slave in the British West Indies, but 800,000 souls who the day before were in the power and at the mercy of their owners, could now breathe the air of freedom. On the island of Antigua a very beautiful observance of the day was arranged. The officer of the Crown had issued a proclamation that all the people should keep this day as a day of thanksgiving to God. The behavior of the Negroes surpassed the expectation of their friends and silenced the tongues of their enemies. During that night all the missionaries were assembled in their chapel which was filled with Negroes. At nine o'clock in the evening the services began with a sermon on the words,—"Ye are not your own, ye are bought with a price," 1 Cor. 6: 19. About twenty minutes before midnight they were reminded that the hour of their freedom was now come, and a few minutes before twelve they all fell on their knees in silent thanksgiving to God for the blessing of liberty. Occasional groans here and there gave evidence of the intensity of the pentup feelings of gratitude. As the clock struck twelve the whole assembly melted in tears and broke out in thanksgiving as the missionary proclaimed unto them their freedom and invited them to join in a hymn of praise. Afterwards a second hymn was sung containing a petition for the king. Then they separated in peace. On the 1st of August services were held morning and evening in all the chapels, and these were largely attended by the Negroes. They were becomingly dressed and their faces beamed with joy. On the streets no venders, no burden-bearers, and even no loafers were to be seen: all joined on this day in united thanksgiving for the newfound blessing of freedom.

ABOUT JOINING THE CHURCH.

"Can't I live a Christian out of the church?" Yes, my young friend, just as easily as you can make a fire with one stick. Look at that wood fire. There must be three or four sticks to make a good fire. Now, take those blazing sticks out of the stove and put them singly on the ground, and see how quickly they are black and dead.

Jesus said, "Where two or three are gathered together, there I will be in the midst of them." He did not mean that you will have to go to church services always to have this blessing. But you need the fraternity of at least two or three. Jesus knew best when he organized the church. We have learned a great deal, doubtless, but we haven't got beyond his wisdom. He will never get out of date. "The heavens may wax old, but He remaineth."

You have but to look about you. Others have tried what you propose. They have failed; so must you. What you might do in theory is not of much consequence. What you will do in practice is the question. You need the church help, and you will fail without it.

I have no doubt the church and the preacher are sometimes to blame for the question. They often tell young people, "You are needed so in the church." Let me assure you, you need the church much more than the church needs you. Israel conquered without Meroz; but Meroz perished without Israel.

But why don't you want to "join the church?" Look me straight in the eye, young person, and tell me whether it is not because you want to shirk your legitimate burdens? Is it not because you want the burdens of the world to be on other shoulders than yours? Or, is it because you do not wish to be responsible to the church for your good conduct? What reason could any one have who wishes to live a real Christian life?—*The Outlook.*

The following is what ex-Postmaster General John Wannamaker has to say of secret societies: "Personally I am not a member of any secret order. With regard to the advisability of a young man joining such an organization I would say that I have always found the greatest satisfaction in connection with the societies that belong to the church, which I believe are more helpful than any formed outside of the church. A young man just starting in life should connect himself with the church and then join some of its societies."

When we are alone we have our thoughts to watch; in the family, our tempers, and in society our tongues.—HANNAH MORE.

Associate with men of good quality, if you esteem your own reputation; it is better to be alone than in bad company.

MISSION DEPARTMENT.

EDITED BY A. B. S.

In another column we print an appeal for Missionaries for China. This appeal comes from The China Inland Mission, a brief sketch of whose history is also found in this issue. China is a great country with hundreds of millions of inhabitants yet living in utter heathenish darkness. And although of late years strenuous efforts have been put forth to bring unto these millions the light of the Gospel, yet comparatively speaking, only a small beginning has been made, and there is yet room for thousands to help along in the cause of spreading the Gospel truths over the wide extent and among the vast multitude of inhabitants of this great, but yet benighted country.

Onrs is pre-eminently a time of missions. It is comparatively but a short period of time ago since heathen missionwork has become general among the different branches of the Christian church. To-day nearly all Christian denominations are more or less actively engaged in this kind of church work. The command of our Lord and Master, "Go ye into all the world and preach the Gospel to all creatures is now more generally heeded than it was ever before. And yet the "Macedonian Call" come over and help us, comes from all directions and is extended to all believing Christians. Much has been done towards bringing the Gospel to all the nations upon the globe during the last quarter century; but much more is to be done and renewed, and still more strenuous efforts must be put forth if the world is speedily to be evangelized and be conquered for the Lord.

Does Missionwork Pay? Man is inclined to view things from a pecuniary standpoint. The question often nppermost in his mind is, does it pay? This question is frequently put forth in connection with missionwork. Do the fruits brought forth by our efforts requite us for the offerings brought, the labor expended and the saorifices made? This is a question which should never enter our minds. It is one that should never influence us in our work, either to increased or to abated efforts. The command of our Master, "Go ye therefore into all the world and teach all nations" should be a snfficient incentive for all to lend a helping hand in spreading the Gospel of Jesus Christ among the nations. He is a poor soldier who instead of obeying the commands of his superior first, will sit down and try to ascertain whether his obeying them will result in such success as to fully requite him for his obedience. He is a poor soldier of Christ who instead of immediately obeying the command of his Master permits himself to be troubled with the question, "Will it pay?" However, missionwork does pay. We are taught that the salvation of a single soul is worth more than the whole world besides. And if by our efforts but a single soul is brought to a saving knowledge of the truth, our efforts have not been in vain. But there are not only individual sonls saved. By the efforts of true and devoted missionaries thousands, yea millions of heathens have been converted unto Christ and are now enjoying the blessedness of having their sins forgiven and being accepted and born again as the children of God. Missionwork is also requited by the blessing and the increased life and activity it creates in the church at home. The church which does not engage in missionwork does not only lack in life and activity but by its inactivity it will gradually become more lifeless and inactive. Whereas the church who is actively engaged in missionwork will reap therefrom the blessing of an increased amonnt of live activity. The question therefore is not, can we afford to engage in missionwork, but on the contrary, can we as a church, and can we as individual members of the Christian church, afford to neglect this kind of work for our Master? The question is, which will bring the greater reward, *obeying* or *disobeying* the Lord's command? Most assuredly the Lord will not permit His faithful servants to remain unrewarded for their labors in His service. The reward may frequently come in a way different from what we expect and desire. Yet it will come none the less in the Lord's appointed way, and at the Lord's appointed time. Missionwork, as all other work, performed in obedience to the Lord's commands, *will most surely pay.*

AN APPEAL FOR MISSIONARIES FOR CHINA.

In May, 1890, the General Conference of Missionaries assembled in Shanghai, and representing the 1296 Protestant Missionaries then in China, issued an urgent appeal for 1000 men within five years; and appointed a permanent committee to observe and report the results of the Appeal, consisting of:—Rev. J. Hudson Taylor, of Shanghai; Rev. Wm. Ashmore, D. D., of Swatow; Rev. H. Corbett, D. D., of Chefoo; Rev. C. W. Mateer, D. D., LL. D., of Tnngchow; Rev. C. F. Reid, D. D., of Shanghai.

At the same time the lady Missionaries of the Conference put forth an appeal for additional lady workers.

The five years have now elapsed, and the Rev. C. F. Reid, D. D., has carefully collected and tabnlated the returns. From these it appears that forty-five societies have sent out new workers to China since May, 1890. Some unconnected Missionaries have also come out. Including these the following numbers are reached:

Male Missionaries	481
Wives of Missionaries	167
Single ladies	505
	672
Total in five years	1153

These numbers do not exactly correspond with the appeal; only 481 of them being men: God knew the needs of China, and sent those He saw wonld be most helpful. The answer therefore is a gracious response, and shows what may be done by united prayer and effort; and thus adds to our responsibility to use these means still more largely for the advancement of the Redeemer's Kingdom in China. An important crisis in China's history has been reached. The war just terminated does not leave her where she was. It will inevitably lead to a still wider opening of the empire and to many new developments. If the Church of Christ does not enter into the opening doors, others will, and they may become closed against her. We would reiterate some of the earnest words of appeal, written five years ago, which have to-day on the eve of great changes and of great opportnnities still more urgent weight and should lead to more vigorous effort.

The Conference said in 1890:—

"Realizing as never before the magnitude of China and the utter inadequacy of our present numbers for the speedy carrying into execution of our Lord's command, 'Go ye into all the world and preach the Gospel to every creature;' therefore,

"Resolved, that we, the four hundred and thirty members of the Missionary Conference, now in session in Shanghai, earnestly and unanimously appeal to you to send out speedily as many hundreds as can possibly be secured of well qualified ordained men." . . .

"We appeal to young men to give themselves to this work . . . to individual congregations to greatly increase their contributions for the support of one or more of these men; to Christian men of wealth to prayerfully consider the duty and privilege of giving themselves personally to this work, or of supporting their representatives."

"This Conference . . . would also present a direct appeal to the home Churches for lay Missionaries. . . . It would point to the many millions of our fellow-men who have never heard the Gospel of the Grace of God; and to some millions more who, though they have possessed themselves of some portions of His Word, still fail to comprehend its meaning, for want of some one to guide them." . . .

"We appeal then to our lay brethren . . . to solemnly ask themselves whether, for the greater glory of God, they are not called to meet this pressing need, and to devote themselves, their service and their wealth, to this Missionary enterprise in China."

To the above earnest words we add the following extracts, condensed from the Appeal of 204 lady members of the Missionary Conference:—

"We . . . come to you, our sisters in Christ, with an urgent appeal on behalf of the . . . women and children of China." . . .

"Beloved sisters, if you could see their sordid misery, their hopeless, loveless lives, their ignorance and sinfulness as we see them, mere human pity would move you to do something for their nplifting. But there is a stronger motive that should impel you to stretch ont a helping hand, and *that* we plead—the constraining love of Christ. We who are in the midst of this darkness that can be felt, send our voices across the ocean to you, our sisters, and beseech you by the grace of Christ our Saviour that you come at once to onr help. . . . That the Holy and loving Spirit of God may incline your hearts to respond to His call. is our earnest prayer."

To the above extracts we will only add the last paragraph of the appeal of the Conference for 1000 men:

"We make this appeal in behalf of three hundred millions of unevangelized heathen; we make it with all the earnestness of our whole hearts as men overwhelmed with the magnitude and responsibility of the work before us; we make it with unwavering faith in the power of a risen Savionr to call men into His vineyard, and to open the hearts of those who are His stewards to send ont and support them, and we shall not cease to cry mightily to Him that He will do this thing, and that our eyes may see it."

Time is passing. If 1000 men were needed five years ago, they are much more needed now. Of the 1,296 Missionaries in China only 589 were men; and of them not a few have entered into their rest, or have returned home from various canses. In view of the new facilities and enlarged claims of China the next five years should see a larger reinforcement than that called for in 1890. Will not the Church arise and take immediate and adequate action to meet the pressing needs of this vast land?

Yours very truly in Christ,

J. HUDSON TAYLOR.

Shanghai, May, 1895.

SUNDAY SCHOOL.

BY A. M. F.

PRECIOUS TRUTHS.

True dependence on God leads men not to neglect appropriate means, but in the right way to use them. Thus, while they work, God works by them in securing the result, and preparing them to give him the glory.

PRACTICAL LESSON POINTS.

Lesson 9.—December 1st.

David Anointed King.—1 Sam. 16: 1-13.

Saul had been rejected and Samnel the aged prophet of the Lord mourned his rejection and the deplorable coudition of public affairs. There was a time to mourn but that time had a limit; God came with a message calling Samuel away from his grief. The cure for grief in this case, as in most other cases was, 1. A larger faith in God. 2. Activity in the Lord's work. Another king must be chosen. Samuel under divine direction was to do the choosing. Here we see a test and exercise of faith, and an active engagement for the Lord. God does not choose his servants according to family, v. 1, nor appearance, v. 7, nor age, v. 11, nor occupation, v. 11, but character. He chose David, a young, unthought of shepherd boy, to be king in Saul's stead. God often uses children to serve him. What he wants is those, whether old or young, who have pure, warm, loving hearts. In all our choices we ought to choose with God, viz: a happy home rather than a decorated homestead. A good name, a wise helpmate, pure hearts, spiritually gifted friends, the praise of God. Sorrow rather than sin. Public good rather than private blessing. Things eternal rather than temporal.

Lesson 10—December 8th.

David and Goliath.—1 Sam. 17: 38-51.

The keynote of this passage is given in the GOLDEN TEXT: "The battle is the Lord's." Here we see a young boy so to say, arrayed in battle with a great strong warrior. But on the side of the boy was God, and the battle which was for the Lord was gained by his help. We all have giants to overcome, these are of two kinds. 1st. Those within—as Temper, Appetite, Passion, Pride, Envy, Selfishness, Indolence, Worldliness, Unbelief. 2nd. Those without,—as Intemperance, Irreligion, Vice, Dishonesty, Intolerance, Worldliness, Unbelief, bad Influences. These giants are like Goliath, boastful, self-confident, encased in armor, defiant, strong, with worldly power, numbers and riches on their side. For this conflict there is *an armor* which has been proven and fits every Christian soldier, see it in Eph. 6. Then we must go in the right name—the name of the Lord of hosts. Then we mnst resolve to destroy the giant completely—"take of his head," and give the carcasses of all his votaries to the fowls and the beasts. Then there are five smooth stones that we shonld not fail to choose for this conflict: 1. "God is." 2. "God has." 3. "God can." 4. "God will." 5. "God does." Yes, the battle is the Lord's, so go in his name against all evil and:

"Ask the Savior to help you,
Comfort strengthen and keep you;
He is willing to aid you,
He will carry you through."

Lesson 11.—December 15th.

David and Jonathan.—1 Sam. 20: 32-42.

Our lesson treats of a close friendship between the one anointed as king for the future and the son of the present king. Saul was full of envy because of David's success, and had sought to take his life. Jonathan had before reasoned with Saul, and succeeded in quieting his anger. But now Saul determined to make Jonathan bring David to execution. Jonathan is sorely grieved because of his father's passion, that he should be so wicked; and grieved for David his friend; and grieved because of his father's ill treatment to himself. He asks for a reason why David should be killed, as though he hoped to find another opportunity to turn his anger away. This was answered with a dastardly attempt at his life. Upon this Jonathan and David made a secret covenant, the successful working of which we find in the closing verses of this lesson. In the attachment of Jonathan to David we find an example of Holy love. Of this love we learn that 1st. *It is supernatural.* Naturally Jonathan would have loved his father, whose throne he might hope to inherit and hate David who was to occupy the throne; but divine love transcends human love always. It can take sides for, without taking sides against. 2nd. *Holy love is unselfish.* Jonathan risked his life for David. He voluntarily surrendered to David his right by birth to the throne. 3rd. *Holy love is confidential.* "Only David and Jonathan knew." Friends tell their secrets to each other. "The secret of the Lord is with them that fear him and he will show them his covenant." 4th. *Holy love is desirable.* If you will let him, Jesus will be more to you than any Jonathan could be to David. If we truly love Christ, we will not be so easily diverted from him and his service. He will be a shadow from the heat, a covert from the tempest, a resting place.

Lesson 12.—December 22nd.

The Birth of Christ.—Luke 2: 8-20.

This is a Christmas lesson, a lesson on the birth of Christ. The birth of our Savior is indeed the most joyous subject for our study. It is a joyons subject because it was a joyous event when it occurred, "I bring you good tidings of great joy." It was announced to be nniversal joy, "to all people." It began with the lowly, hence the lowly as well as the more favored can rejoice in the birth of Jesus. The angels of heaven rejoiced; it was not only an earthly joy bnt expressly a joy for the glory of God. 1. Let ns highly appreciate the incarnation,—the Son of God became the Son of Man. Paul says, "Great is the mystery of godliness: God manifest in the flesh." 2. We should not be ashamed of lowly birth. Among the lowly Christ was born to the lowly his birth was announced. To the "poor" is the gospel to be preached. For onr sakes he became poor that through his poverty we might become rich. 3. We mnst make room for Jesus. "There was no room for him in the inn." Make room in your home for Jesus. Do not force him to the stable. Make room in your heart for Jesus. Do not let self-love or worldly desire crowd him out. 4. *We should share the ignominy of Jesus.* As there was no room for Jesus in the inn, so there was none for the guardian and the mother. To be closely akin to Christ to-day is to be rejected by the world. 5. *The post of duty is the place of blessing.* The angel came to "shepherds abiding in the field, keeping watch over the flock." 6. *We learn how to preach Christ.* The angels came not with a threatening message, but with a comforting one; not to punish sin but to proclaim a savior from sin. The Gospol dispels fear and awakens love.

Lesson 13.—December 29th.

REVIEW.

Topics suggested for short talks or papers:—

THE JUDGES IN ISRAEL: God's selected army. Making a good choice. Heeding the Lord's call. Ebenezers in our lives. Rejecting God and seeking a king. Disobedience punished. The Drunkard. True Greatness. The Lord's battle. True Friendship. God's great Gift.

CHILDREN AT CHURCH.

"Our Sunday-school pupils," said a speaker at a late convention; "are made np of two classes, children of church-going parents, and children who have no other moral or religions guardianship than the Sunday-school and the Church. The children of the first class ought to be taken charge of by their own parents, conducted to church by them, and made to sit with them, or where they can keep an eye upon them." To dispose of the second class of pupils is more difficult, but not impossible. "In the first place," said the speaker, "Let the Church assign to each and every one of them a seat, which the boy or girl shall regard as his or her own, and of which he or she shall not be deprived without good and sufficient cause. In the next place let the preaching be so simple and direct that any child of ten years old, of average intellect, shall be able to comprehend it. Let the preacher get down from the stilts of metaphysics, and of high-flown rhetoric and sonorous adjectives, and let him so break the bread of life that the children shall be fed."

BEGIN AT ONCE.

Begin at once and do whatever your Master commands. Begin to practice religion. A child never would learn to walk by a hundred talks about the law of gravitation; it must use its own feet, even at the risk of many a tumble. Wait not for more feeling, or more pnngent convictions, or for anything that you read of in other people's experiences. These are all snares and hindrances, if they keep you from at doing once the very first act that will please Christ. Have you never opened your lips to an nnconverted friend, either to avow your own feelings or to do that friend some good? Then try it; you will strengthen your self, and may bring an unexpected blessing to him or her. In short, you mnst begin to *obey a new Master;* to serve a new Savior; to strike out a new line of living, and rely on God's almighty power to do it. When you give yourself to Christ in this whole-hearted and practical fashion, he will give you a thonsandfold richer gift in return. Yes, he will give you himself! When you possess Christ, you have everything. DR. CUYLER.

"Six days shalt thou labor" is as truly a part of the law as "Remember the Sabbath day to keep it holy." You cannot labor without rest; you cannot rest without labor. The one prepares for the other.

THE YOUNG PEOPLE.

BY A. M. F.

The weary world 's a cheery place
For those with hearts to win it,
Thank God, there's not a human face
But hath some laughter in it!
The soul that comes with honest mirth,
Though health and fortune vary,
Brings back the childhood of the earth,
And keeps it sound and merry.

The pladding world 's an eager place
For those with wit to use it;
Where all are bidden to the race
Let him who dares refuse it!
The simplest task the hand can try,
The dullest round of duty,
Knowledge can amply glorify
And art can crown with beauty.

A busy, bonny, kindly place
Is this rough world of ours,
For those who love and work apace,
And fill their hands with flowers.
To kind and jnst and grateful hearts
The present grace is given,
To find a heaven in themselves,
And find themselves in heaven.

CHRISTIAN ENDEAVOR TOPICS.

DEC. 1.—Is my heart right with God? Prov. 4: 20-27.

DEC. 8.—God's triumphs in the mission field.—Ps. 67: 1-7.

DEC. 15.—What is true Friendship? Prov. 27: 9, 10, 17, 19.

DEC. 22.—The good tidings of Christianity. Isa. 52: 7-15.

DEC. 29.—How next year may be made better than this has been. Phil. 3: 7-14.

A MENNONITE INDORSEMENT.

The *Golden Rule* has this to say of a resolution passed at our last conference: The Eastern District Conference of the Mennonite Church in Pennsylvania, at its semi-annual session held at Milford Sqnare, Oct. 2, passed a cordial resolution approving of, and recognizing the Christian Endeavor Society within the Mennonite denomination. Rev. N. B. Grubb, of Philadelphia, and Rev. W. S. Gottshall, of Schwenksville, both enthusiastic Endeavors, are respectively president and secretary of this conference.

CHIPS

They who sing at their work work best.
Good manners are a part of good morals.
In case of doubt lean to the side of mercy.
He who sows thorns should not go barefoot.
Civility costs nothing but it buys everything.
If you would forget your troubles solace others.
The beauty one sees is largely in him who sees it.
Behavior is a mirror in which every one shows his image.
He who has lost confidence in others has nothing more to lose.
Fire is not quenched with fire, but with water; nor is wrong and hate with retaliation, but with gentleness and humility. *Blackwell.*

At a recent Endeavor Convention Dr. Cuyler in an address said:—None of you will ever live higher before your fellowmen than your secret life is with the Lord Jesus Christ. You want Bible truth. You can't keep alive on novels and newspapers. You want a great mouthful and heartful each day of that bread of life. By prayer I don't mean "saying prayers," I mean a soul-grip on God's love. Write up, heaven high, this motto, 'Union in Christ for a world without Christ.'"

GENERAL CHURCH INTELLIGENCE.

At a meeting of the Pittsburgh Synod of the General Council of the Ev. Lutheran church, which has just ended, a move was made against a Youngstown Lutheran minister, Rev. H. W. Tope, to enforce the clause of the church constitution which provides that no minister of that church shall be a member of a secret society which is 'un Christian or infidelic in its tendencies.' The attempt to enforce was a failure because a majority of the ministers were themselves members of secret societies. Rev. Mr. Tope belongs to four, and says he will so continue until convinced that he is wrong.

A very interesting and blessed Sunday School Conference was held in the Blough Mennonite church, Somerset county, Pa., October 16th and 17th, of which a lengthy report is published in the *Herald of Truth* of November 15th. Quite a number of topics pertaining to Sunday-school work were discussed. The last evening was almost entirely devoted to the subject of missions, and most earnest appeals were made by different speakers for a greater amount of aggressiveness in this line of church work. A collection amounting to $50.58 was taken up, part of which is used to defray the expenses of the conference and the remainder will be sent to the Mennonite mission workers in Chicago.

At the Mennonite Conference held in the Blauch Mennonite church, Somerset county, Pa., October 18th, 1895, among others the following resolutions were adopted: "*Resolved*, That we see the need of more liberal contribution toward the cause of Christ financially and urge all our congregations to give opportunity for the members to contribute by holding collections, or otherwise, and that money collected for the Evangelizing, Mission, Tractwork, etc., funds be sent to the place for which it was specially intended. *Resolved*, That this Conference appoint a building committee to assist congregations where churches are needed and they have not the means themselves to build. *Resolved*, That a committee be appointed to look after work that might be successfully done outside of the regular organized church by proper efforts, also to assist in supplying churches when requesting help." These resolutions which give testimony of a progressive and a more aggressive spirit for church work are highly commendable.

MARRIAGES.

MOYER—ZENDT.—On October 17, 1895, at the house of the bride's parents, in Sonderton, Pa., by Allen M. Fretz, Franklin K. Moyer and Anna Eunice Zendt, both of Souderton, Pa.

TRUMBOWER—MYERS.—On November 22, 1895, at Souderton, Pa., by Allen M. Fretz, Harry L. Trumbower, of Shelly, and Miss Emma J. Myers, of Dublin, Pa.

CLEMMER—SCHULTZ.—On November 23, 1895, by A. S. Shelly, at his residence in Bally, Pa., David F. Clemmer and Sallie T. Schultz, both of Hereford township, Berks county, Pa.

DEATHS.

LANDIS.—On November 9, 1895, in Denver, Col., Norman A. Landis, son of Susan D. and the late George R. Landis, aged 23 yrs., 8 mos. and 28 days. Mr. Landis, a year or more ago, threatened by consumption, made his home in Denver, Colorado, hoping to regain health and strength. The Lord willed otherwise. The remains of the deceased were brought on and laid to rest by the side of his father. Funeral services were held in the First Mennonite church, Philadelphia, on the evening of November 17, where the pastor, N. B. Grubb, preached to a very large audience of mourning friends from Psalm 90: 9.

CONTRIBUTIONS.

For our Indian Mission received during the month of October, 1895.

From Sunday-school at Loretta, S. Dakota, $6.50; Hoffnungsfeld Sunday-school, Kansas, $7.40; Christian, Kansas, cong. $10.00; West Zion cong., Moundridge, Kansas, $15.00; collection at a wedding, Donnellson, Iowa, $4.20; Bruderthal Sunday-school, Kansas, $68.24; Mission collection at Dalton, Ohio, $44.80; Collection at meeting of the Ladies' Sewing Circle, Dalton, Ohio, $34.57; Congregation at Willard, Ore., $8 85; Congregation at Childstown, S. Dakota, $15.00. Gratefully acknowledged,

GUSTAV HARDER, Treas.

For Home Mission Work of General Conference.

From a brother in Kansas $1.25; Garden Township congregation, Kansas, $10.00; Sister D. Hiebert, Minn., 5.00; F. B. Welty, Kan., $5.00. Gratefully acknowledged,

D. GOERZ, Treas.

MENNONITE YEAR BOOK FOR 1896.

OUR YEAR BOOK for 1896 is now ready for distribution. Besides the regular Calendar matter, as it is found in all Almanacs, the book contains a table of the daily Bible Readings, selected by the International Bible Reading Committee, a full list of the International Sunday-school lessons for the year, as well as a list of the Gospels and Epistles selected for every Sunday throughout the year. Besides these it contains the following reading matter: Brief biographies (with portraits) of the deceased ministering brethern J. H. Oberholtzer, C. L. van der Smissen and Benjamin Eicher, a description of the Mennonite Settlements in Kansas, Educational work among the Mennonites in Manitoba, Missionwork among the Mokis in Arizona, illustrated with a picture of the mission station at Oraibe, a description of the Cheyenne Indians in Oklahoma and our missionwork among them, Deaths of prominent ministers in Virginia, a brief history of the Mennonite church at Schwenksville, Pa., with a cut of the new church building lately erected, the most complete list of Mennonite Ministers of our country yet published, together with a list of the officers and committees of the Mennonite General Conference and the Eastern District Conference, &c.

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—I COR. 3: 11.

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WHAT?

What shall I wish for thee? Friend of my journey,
Standing with me on this land-mark of time,
Watching the ebb of a wave that returns not,
Past beyond ken, with the voice of you chime.

What shall I wish for thee? Life has been dreary,
Hands have waxed feeble, and hearts have grown sore;
White sails are fading afar in the distance,
Freighted with vain hopes, they come back no more.

Once from my heart happy wishes were springing—
Riches, and gladness, and health and long life,
Friends to be near thee, and dear ones to cheer thee,
Sleep without sadness and home without strife.

Ah! life some lessons has taught me since then,
Turning light wishes and hopes into prayer;
How can I choose for thee? How can I wish for thee?
Best of my wishes may bring thee a snare.

Now, as the ocean of time heaves around us,
Think I, how perished such treasures as these?
Too rich the bark to want Christ at the helm,
Therefore it sank to the depth of the seas.

Better, the fishing boat tossed on the billow!
Better, the storm that the Lord bids it brave!
Safe shall the harbor be gained ere the nightfall,
Safe shall He pilot it over each wave.

Therefore I wish—not for calm or for sunshine—
May God choose our lot in this year and in all:
Only that Christ be in sorrow or gladness—
Only to trust Him whatever befall.

Christ for the wintry days, Christ for the summer,
Christ for the bright hours, Christ for the dark:
Brave be our hearts as we launch on the New Year,
Never to perish with Christ in the bark.

THE NEW YEAR.

A DREAM.

"Look again through the glass," said my guide. I looked and saw an old man sitting with a large folio on his knee, over which he was intently poring, and he appeared to be engaged in casting up a sum of considerable length. The page opened before him was numbered three hundred and sixty five; and beneath was a date, December thirty first, ——. He had nearly accomplished his task, and only turned from it to look occasionally at tne clock on the opposite wall, the hands of which were fast approaching the hour of twelve. They reached it at last. The clock struck with a sound that seemed to penetrate the depths of the earth beneath me, and the old man with a sigh closed the mysterious volume, aud was about to rise and place it on the shelf, among others of a similar size and shape, when I observed with astonishment my own name on the cover. "Stop," I cried with much emotion; "Stop and let me see." The old man looked up, and through a countenance of mingled surprise and sorrow, I observed the features of my own attendant genius. "Stay," I exclaimed, "what means that book you have just closed, and what is the nature of its contents?"

He turned the title full to my view, and I saw inscribed "Records of the life of ——, for the year eighteen hundred and ——. "O, suffer me," I cried with increasing earnestness, "to look within!" "It is too late," he replied, "the sight can only harass now. The whole goes on to the registry above, to be opened and read at judgment."

At judgment! the word thrilled to my inmost soul. "But one glance?" I eagerly and earnestly rejoined, "one passing glance?" "Well, then," he calmly murmured, "have your will—come hither!" and he replaced the volume on his knee, and suffered me to turn over its pages. I found them to contain a journal of all my aims and wishes, thoughts and feelings, words and deeds, thr.ugh the past year. I ran my eye hastily over the whole. It was like the book the Prophet beheld in his vision; therein was written lamentation, and mourning, and woe. There was scarcely an entry that was not more or less dark and ominous. Those acts and intentions of which I had hoped the best, were all of them infected; either in the motives that led to them, or the feeling that accompanied them; or in some little matter that was otherwise connected with them, the plague spot was still discoverable, tainting and poisoning the whole. The wonderful minuteness also of the details utterly overwhelmed me. Things that I had altogether overlooked or forgotten; vain thoughts, passing feelings, words, looks, hopes, fears, matters that I had deemed totally indifferent and unimportant, were there, carefully recorded and commented on. "What," I exclaimed, "is it possible that the eye of God can take cognizance of trifles like these?" "Trifles!" he replied, "there are no trifles among the concerns of man. Nothing can be trifling that affects the glory of God, or the eternal condition of souls; and this is the case with every act and moment of man's life. There is not that difference between the great and little events of life, between the rise of an empire and the fall of a sparrow in the eye of the high and lofty inhabitant of eternity, that there is in that of the worm, man. Men are always living well or ill—they are doing either right or wrong through every moment of their being."

"What then," I replied, "shall gross actual transgressions bring no more guilt on us than a mere passing emotion of the heart?" "Not quite so," he rejoined, "but your views, I perceive, on this subject, are very imperfect. God is a spirit. He sees and hates sin wherever found. Above all He abhors it in the heart. It is there that He desires to establish his own dwelling place, and thither that He looks for his service and praise. But can the Most High dwell with sin, or can He relish a tainted tribute? Words and acts are only the out gushings of the spirit within; and till the fountain head is made pure, in vain shall we expect purity in the streams that flow from it."

"I see then," said I, "that on this supposition my case is an alarming one. I may indeed cry aloud, 'My leanness, my leanness!' Woe is to me! My very tears need to be washed, my very prayers to be prayed for; my best feelings and doings are not merely imperfect, but often offensive." "Even so," he mournfully replied; "all that is not done to the glory of God, to the good of mankind, or to the advancement of our own spiritual interests, is a waste of hours and talents, which God has bestowed on us."

"Waste of hours!—Alas!" I exclaimed, "how large an item must this make in the account against me!"

"It does," he answered, "it does! look here," and he turned to the general summary of the past year. "Look," he continued, "at the squandering of precious hours; of hours, the purchase of a Saviour's blood; of hours, wrung by infinite mercy from the hand of eternal justice for thee; of hours, for one of which the spirits now in prison would leap in their chains; of hours, which can now never be recalled, and each of which has brought thee nearer to death, to judgment, and to eternity."

I looked on the list, what a desecration of privileges and opportunity. A strong resolution to live a life of devotion appeared here and there, but like a wreck on a mighty tide, defaced and marred with insincerity and indifference, polluted with debased and earthly motives. The world, the flesh, and the devil, and sin and vanity claimed all the rest; and awed me into despair as I beheld them. "And what," said the sage, 'if I were to add to these the convictions you have stifled, the awakenings you have hushed, the warnings you have slighted, the persuasions you have rejected, the resolves you have broken, the dangers you have escaped, the respites which have been begged for you again and again, the anxious looks that have been sent forth for your repentance, and the joy that would even now animate every bosom there, could it be said. 'Behold he prayeth!' O, God is love! He waiteth to be gracious—the Saviour of sinners opens his everlasting arms and says: 'Come unto me and find rest for your souls.' His blood cleanseth from all sins; and happy for you, for ALL, if you might begin the entries for the coming year, with a record of contrition and of faith on your part, and of grace, of pardoning and of sustaining grace on his!"

"Be it so!" I exclaimed, when deep emotion left me the power of utterance; "Be it so, Lord Jesus! Over the records of the past, when brought into judgment, let thy name be found inscribed, and for the temptations of the future let thy grace be imparted, and it will, I know, be sufficient. Here I would begin the year by giving myself to Thee. Dwell in my heart by thy Holy Spirit, and mould me to thy will." As I uttered these words in the fulness of my heart, strains of joy seemed to break forth around and above me. It was like the joy of angels over a repenting sinner, and it swelled and rose till my nature was no longer able to bear it. In the violence of my excitement I awoke—the morning ushered in the coming year.

He who sits at Christ's feet here shall sit on His throne hereafter.—*Matthew Henry.*

Activity is liable to commit some injuries, but indolence is sure to do no good.—*Zimmerman.*

He who grasps at many enjoyments is sure to be troubled by many disappointments—*Matthew Henry.*

Our Monthly Concert.*

Subject: The Week of Prayer.—Reasons for Joining in its Observance.

ARGUMENT FROM ITS ORIGIN.

The week of prayer is a blessing which among many others has returned to us from the mission-field. Some might ask: what is the "Week of Prayer?" The first week in January is called the week of prayer, since very many Christians of all protestant denominations join during that week in praying for the same objects every day of that week.

The subjects of prayer and the leading texts are selected by the Evangelical Alliance. The Evangelical Alliance comprises many of the most sincere, pious, learned and influential persons of all protestant denominations, who in their meetings avoid all denominationalism and try to build up the Lord's Zion in Christian unity and brotherly love. They also exert their influence in behalf of persecuted protestants in countries where the government is of a different creed.

We find in our time two movements. One tries to further Christian love, brotherly feeling, united prayer and work aiming at the fulfillment of the prayer of our great High Priest. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." John 17: 21. The blessed result is that strength and talent formerly spent in petty denominational strife is used for the furtherance of the kingdom of God, that distrust and jealousy are turned into fraternal love and respect. Each serving the others by helping and applying the special gifts and talents which God has given him or her or the denomination to which one belongs.

The other movement tends to separate the denominations by barriers as high as possible, it sees and points out the weak side of the other denomination, and is afraid of contagion by coming in touch with other churches, seeing that there is a danger of loosing members, when they see that in other churches there are true, sincere, amiable Christians as well.

This danger exists where one denomination and church is lifeless and formal while the other is active and full of spiritual life putting all force to work. There life will attract life and draw the earnest members, if such are isolated, into the active church. But where both denominations or churches are true churches of Christ, filled with His Spirit, jealousy gives way to healthy emulation. One helps the other instead of hindering, recognizing not only the good in the other denomination, but by comparison seeing more clearly the advantages and excellencies of the own denomination and learning to love it more dearly. In union there is strength, not only in political matters, but in religious matters as well.

It is a grand thought that millions of earnest Christians on the same day pray for the same object. Even if in the country unfavorable weather and bad roads may hinder in holding prayer meetings in the own church, or joining in a union meeting of different denominations, which at that time in towns and cities is very appropriate, the prayer at home in unison with the millions of earnest Christians is a blessing. Wherever it is possible to hold prayer-meetings they will array a blessing into the new year just begun. May we all receive a blessing by joining in the week of prayer.

C. H. A. VAN DER SMISSEN.

Summerfield, Ill.

EIGHT SPECIAL REASONS.

1. It is eminently fitting that we should usher in the new year with devout thanksgiving, and dedicate it to the service of the living God. This is what the Jews did in their celebration of the Feast of Trumpets.

2. Christ's people should be a praying people not only in the closet, but also in the sanctuary. Private prayer and public prayer have each their place and advantage in consistent Christian worship. Unlooked for blessings follow in the trail of a thousand-voiced prayer.

3. A week spent in divine service leaves decidedly a more profound and lasting impression upon the soul than does the service of a single day. God's spirit, like the sunshine must be allowed to suffuse and penetrate the soul. It pays to observe a seven days' Sabbath once a year.

4. The great fault of our ordinary public prayers is their indefiniteness—as though God could not or would not be concerned in our petty affairs. We may justly doubt the nearness of the petitioner to Him who hears prayer, so long as he guards his prayer from becoming personal. Now, during the week of prayer, let us pray for ourselves and for our brethren, making mention of our common particular sins and needs, duties and responsibilities. Let us pray for our sister churches, for the various institutions auxiliary to the church, for the mission cause, home and foreign, for all helpful institutions, such as Rescue Homes, Children's Aid Societies, Orphan Asylums, Hospitals, Good Literature Associations, Temperance Societies, Young Men's Christian Associations, Societies for the Prevention of Crime, etc., not forgetting such champions as Miss Willard, Anthony Comstock and Dr. Parkhurst. Let us pray for the great struggling world of sin; for the unsaved sinners; for scoffers and atheists; for the children of the slums, the poverty stricken, the persecuted and the oppressed, (including the Armenians, the Cubans and the Siberian exiles); for our native land and all the nations of the earth, (especially for the Turks and the Chinese); for the rulers and potentates, the governors and all other officials; for the great army of discontents, the grinding plutocrats; for Tammany and all Anarchists. Laying aside all hypocrisy and worldly mindedness, and turning with sincere repentance from the sins which may have hitherto beset us, let deacons and laymen join with their pastors in such earnest, sincere and definite prayer for God's special blessings, and then I am sure all can come out of this week at its close, feeling themselves some degrees nearer in spirit to their Lord and Master.

5. Such a season of brotherly communion will cement the hearts of the Christian brotherhood together and make mutual brother-love as strong as the love of the Son of God.

6. It may be instrumental in getting many a prayerless soul to recognize the need and wisdom of prayer, and to begin praying for itself.

7. It will prevent "New Year's resolutions" from being so recklessly broken.

8. By observing the Week of Prayer with our sister churches, we will add another link to the great golden chain that shall bind us all together into that spiritual unity which is to characterize the true Israel of God.

H. G. ALLEBACH.

Noble, Iowa.

A PLEA FROM GENERAL CONSIDERATIONS.

A due examination of this privilege will lead us to consider its *obligations*, its *nature*, and its *benefits*. As we look through the New Testament, we find that Christ and the Apostles urge this performance of duty. Christ says: "Ask, seek, knock, watch and pray. In Luke 18: 1 we are told that men ought always to pray, and then so much the more, when a band of God's people ask us to join in united supplication to God, in so much that great results may come to pass.

No one realized, or shall realize more the duty of prayer than did Christ, for we know he spent nights in prayer, and it was after one of these seasons that Christ felt able to choose the twelve, that were to spread the glorious Gospel after his departure here on earth. If then Christ felt he needed these periods of sweet communion with God, do not we much more need the strength derived from these periods of prayer.

Dyer says: If tempted not to pray, pray the more. If tempted to postpone prayer, pray at that very time; most probably God has a blessing for you; Satan suspects He has, or he would not be so anxious to persuade you to put off prayer.

David felt it his duty to pray, and the Psalms, sometimes called the "Book of Experience," constitute a wonderful treasury of prayer and praise. It was the prayer of faith that enabled David to prevail over the Philistine, Goliath. You say perhaps, 'I have no Goliath's to meet or kill." Stop for a moment, let us see. Do not pride, envy, hatred, and other vices ever tempt you? If so, they are the Goliath's that you have to meet, how are you going to meet them? When are you going to meet them? Let your answer be, "I shall meet them with a prayer to God for a victory." I will enter the new year fortified with the strength obtained through a week of prayer.

The *nature* of our devotion through this week of prayer should be sincere and earnest, and we should pray that the Holy Spirit may guide us in all that we pray. Earnest is the word which is needed in all that we do. A pious lady in New Hampshire felt great solicitude for the conversion of her husband, who was supposed to be a deist. She was constrained to pray much for him, but for some time saw no indication of an answer to her supplications. One night she had such intense desire for this blessing that she could not retire, but continued in secret prayer beside the bed of her husband. In her earnestness, supposing him to be asleep, she cried aloud, "O God, have mercy upon my poor husband." Her husband upon this arose and repeated the cry, "O God, have mercy upon me, a poor sinner." They continued in prayer together for some time. The outcome was that he was brought to the feet of Jesus, and he is now actively engaged in promoting the cause of Christ. Notice the earnestness this woman had, and she also had the faith that God would use her as a means of bringing the Light to the one she loved.

Yes, truly the Week of Prayer should be observed and do as this woman did, pray without ceasing. Make our wants and wishes known to Him who is able to save to the uttermost. It is through this season that we should pray more truly for those who have not accepted Christ as their Saviour, and at the same time believe that God shall enable them to see the Light, for all things are possible in God's sight. He uses means that man is unable to comprehend.

*) For the meaning of this term as here used we refer to the definition as given by Webster, viz., "A Union formed by the mutual communication of opinions and views." The object of this department is not to scatter but to collect. Its mission is that of the lens in light or of harmony in music. The rays from different minds are to be focused into brighter light; the voices are to be given opportunity to blend together in powerful harmony, to the praise of God.

Cowper has beautifully said:—

God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea
And rides upon the storm.

It is related of six pious young men that they offered to engage in united prayer in behalf of six of their impenitent friends. The latter often walked in the counsel of the ungodly, and sometimes were seen occupying the seat of the scornful. The six pious young men met statedly to pray, and each had one of the other six assigned him as a subject of private prayer, and of direct personal influence. In the course of a few weeks, five out of the six impenitent young men yielded to the Spirit of God and were saved.

The world always says, "I have no time for prayer, I cannot afford to lose time in praying." Are you losing time? If so your life means but little, you are merely working for worldly gains and not preparing for that Haven of Rest.

God hears and answers the prayer of his children. For our encouragement let us notice together some of the instances in the Bible where the prayers of God's people were answered:—Abraham, Gen. 17: 20; His servant, Gen. 24: 15; Jacob, Gen. 32: 9, 33; Moses, Ex. 17: 4; 32: 11; Samson, Judges 15: 18; 16: 28; Jabez, I Chr. 4: 10; Hannah, I Sam. 1: 27; Samuel, I Sam. 7: 9; Solomon, I Kings 3: 9; Elijah, I Kings 18: 36; Elisha, II Kings 4: 33; Jehoahaz, II Kings 13: 4; Asa, II Chr. 14: 11; Jehoshaphat, II Chr. 20: 6; Hezekiah, II Kings 19: 20; Manasseh, II Chr. 33: 13; Ezra, Ezra 8: 23; Nehemiah, Neh. 2: 4; 4: 9; Job, Job 42: 10; Daniel, Dan. 9: 20; Jonah, Jon. 2.

Looking at these instances of prayer answered, we may be assured that God does answer prayer, if we ask in faith. Read the 18 verses of the 145th Psalm.

"Prayer is based on the fatherhood of God," and this brings us to the benefits of prayer. Ask a mother who has prayed for her dear boy for many years, and at last he returns—ask her, of the benefits of prayer. She can tell you with a deep sense of His goodness toward us all, if we will but ask.

Some one says prayer honors God and promotes both the sanctification and enjoyment of those who engage in it. It is prevalent with God. It is the key which unlocks the treasures of heaven. If such is the condition of prayer, are we not benefited? Is there anything more consoling after having made a misstep in the Christian warfare than to go to God in prayer, to ask his forgiveness and strength for the future. Let us remember all of us are engaged in this spiritual conflict, and are liable to fall as David of old, and then be consoled and strengthened by praying to God, and we shall be benefited. Clara Baldwin has given us a beautiful thought in her poem entitled, God and Refuge:

"Then 'tis joy to the soul
To know that there's One
Whose mercy and love reaches all,
Who in tenderest love
Clings till life's journey's done
And pities us still when we fall."

Yes you shall be benefited in life if you observe this week of prayer. If you have led a frivolous life, it is a good time for you to start anew, and for us all, it is a grand privilege, and we should give thanks to God that we live in a land of Bible, and prayer.

"Sweet hour of prayer, sweet hour of prayer
Thy wings shall my petition bear
To him, whose truth and faithfulness
Engage the waiting soul to bless:
And since he bids me seek his face
Believe his word and trust his grace,
I'll cast on him my every care,
And wait for thee sweet hour of prayer."

ANNIE J. ALLEBACH.

Green Lane, Pa.

EARLY IMPRESSIONS.

"Papa, I am walking right in your footsteps," shouted a child in high glee. The father turned with alarm, for he was travelling over a dangerous bog in order to shorten his journey. Unconsciously he had led his own boy into a place of danger. He caught the little fellow in his arms, and hastened back to take a roundabout path, but one in which the child would be safe if it again followed him.

It is often the undersigned examples that leave the most lasting influences. The moods and manners that leave us when we know it not; the stinging words that spring to the lips without forethought; the angry looks that grow upon the face unbidden, the unkind deeds that were not planned—these make impressions that eternity cannot efface.

I stood in the cell of a murderer, who on the next day was to suffer the penalty of his crime. Speaking of his reckless career, he said: "How could it be otherwise when I had such bad training? I was taught these things from my youth. When only four years old my mother poured whiskey down my throat to see how I would act." On the morning of his execution, I saw the wretched mother bid good bye to the son whom her influence had helped to that shameful end.

On the other hand, kind words and holy deeds, dropped casually by the way, leave a holy fragrance that can never be lost. One of the grandest women I have ever known, now nearing the threescore years and ten, said to me, not long ago. "My mother once blamed me for a thing which I did not do. I went to my room, and had a good cry over the matter, and, while I was there, mother came in, and said, 'Perhaps I was wrong; I hope you will forgive me.' That made me love my mother twenty times more than before, and I often think to this day how sweet she was to me." That good mother's influence is still bearing holy fruit, and the daughter's life is helped by sweet memories of the childhood days.

Children have a way of finding out what father and mother are. Outsiders may be deceived, but not children in the home. Parental influence is remembered in after years, and the children are better or worse for the memories.—*Charles A. Oliver in S. S. Times.*

MILITARY DRILL IN THE PUBLIC SCHOOLS.

The papers inform us that the school board in Chicago has voted to introduce military drill into the public schools of that city. This is what might be expected since the introduction of Boys' Brigades into the churches, and it is an example likely to be followed in other large cities. Nevertheless it is greatly to be deplored as indicating a sad decline in civic and Christian morality.

It is one of the signs of the times, and signifies first, that our children and youth, though living under present and prospective peace, are to be familiarized with war, as something necessarily incident to national existence, and a manifestation of true patriotism, in harmony with Christian morality.

2. It means that an essential part of the education of each boy shall be instructed in the art of deceiving, overcoming and killing his fellowmen.

3. It means that the spirit and love of war, which for more than half a century has been steadily declining, shall have a revival; and that we are to enter into competition with nations of Europe in those vast military preparations and expenses which make government a burden to be endured rather than a blessing to rejoice in.

4. It means that just as the nations have begun to learn the practicability and wisdom of arbitration as the remedy for war, we put back the dial of reform and seek to perpetuate the spirit and the race of Cain.

5. It means a lessoning of value of human life and the deprivation of public and private morals, such as always accompanies and results from militarism. It means that the military profession (which is none other than the profession of robbery and murder) shall be put on a par with the learned and peaceful callings of the law, medicine and the ministry.

6. It means that we shall eliminate from our current conceptions of Christianity the idea of patience, forbearance, forgiveness and humanity and that we shall substitute hatred to aliens as natural enemies.

I do not mean to prophesy that all these evils will result from the introduction of military drill in the public schools, but that the tendencies are all in the direction I have indicated, and that if we are spared from so great a calamity, it will be because of Providential intervention. One thing is certain, that we cannot expect the protection of the Prince of Peace so long as we foster the spirit of war.—*H. H. Hinman in Christian Cynosure.*

THE CHURCH'S DUTY TO DECONESS WORK.

The deaconess work is not an extended charitable enterprise meriting the approval and help of the church; it is a vital part of the church; it is a mode in which the church acts; in contributing to the support of the work it is contributing to its own support; in helping it, the church is only helping itself. Every church, every charge, every layman and every pastor should realize this. If the church is losing ground among the laboring class (as it is charged, even by laboring men themselves,) then the duty of the church is plain. It must retake lost ground; it must recover lost opportunity; and it can do this in no other way than that in which Christ himself did it, namely, by healing the sick, and feeding the hungry, by quenching natural thirst first, and then spiritual thirst, and the church can do this only by organized effort. —*Methodist Times.*

"GO, WORK TO-DAY IN MY VINEYARD."

"*Go.*" It may not be far, or again it may be. To your next door neighbor who only needs to be invited to come to Jesus—into the deaconess work—to far-off India—any of these places require some effort. "Go."

"*Work.*" Don't trifle. Don't shirk at God's work. Work as earnestly for him as for yourself. Sweat just as much. Wear yourself out just as fast. *Work*

"*To-day.*" To-morrow the lost soul you might have led to Christ, the sad soul your gift might have helped, may be flown to infinite distances. Or you may yourself be gone. To day's work must be done to-day, or forever undone. Work, do! Decide *to-day!*

"*My.*" It my be, probably will be, *in* this or that church, *in* this or that cause, but it is not *for* them. It is for God. He says "*my* vineyard."

"*Vineyard*" not stone-heap. As you work the vines will certainly grow. Reward will come.—*The Message.*

THE MENNONITE.

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A. B. SHELLY, ALLEN M. FRETZ, A. B. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., JANUARY, 1896.

We commend to the readers the contributed articles under "Our Monthly Concert" published on the second page. We fully agree with the sentiments there expressed. We could wish that all our readers would heartily join in the blessed privileges of the Week of Prayer. It is not only that the various causes suggested need our prayers, but we ourselves need them. May these seasons of prayer be "sweet hours" indeed to all, where we may draw very close to God, and may we all engage in these prayers with a will fully surrendered to Christ, saying in sincerity "whatsoever he would have me do." We subjoin the topics suggested for the different days by the Evangelical Alliance:

JANUARY 5—12, 1896.

Sunday, 5th. Sermons. John 14: 26.
Monday, 6th. Humiliation and Thanksgiving.
Tuesday, 7th. The Church Universal.
Wednesday, 8th. Nations and Their Rulers.
Thursday, 9th. Foreign Missions.
Friday, 10th. Home Missions.
Saturday, 11th. Families and Schools.
Sunday, 12th. Sermons. 1 Cor. 13: 13. Isa. 27: 5.

Subjects suggested for our Monthly Concerts: February,—*What is required on my part in order that for me Christ's prayer for the unity of His followers, John 17: 21-23, may be realized?* March,—*How can the division of believers into denominations be compatible with the unity for which Jesus prays?* Whatever Jesus made the subject of prayer, must be of the greatest importance to his followers. May the Holy Spirit, the comforter who shall lead us into all truth, direct our minds and hearts in the consideration of these topics.

We learn from a local newspaper that there is a barber in Bethlehem where instead of the Police Gazette, Standard, and Sporting World, the Christian Herald and other religious papers are kept. Even the world admires such consistency on the part of professing Christians. The silent influence for good that proceeds from such a Christian arrangement may not be measured on this side of eternity. "Let your light so shine before men that they may see your good works and glorify your father who is in heaven.

The Christian Endeavorers of Cleveland did what in our estimation was a very unwise thing when they published to the world (and thus to Mr. Ingersoll himself) their intention to pray for him at a certain time. The natural effect of such an announcement on a man like Mr. Ingersoll, would be to harden his heart and thus tend to defeat the very object sought. Besides it gave this noted scoffer another occasion to let loose his venomous tongue in heaping ridicule on that which is so sacred and so dear to every child of God. "Be wise as serpents and harmless as doves."

A clothing company in Warsaw, Ind., advertises itself as the leading manufacturers of *plain clothing* in the United States. These business men no doubt have made a careful study of the style fancied by those who wear "plain clothing" and consider themselves prepared to suit their taste. "Man looketh on the outward appearance, but the Lord looketh on the heart."

A German Health Journal brings a very pointed article on the subject of over eating. It speaks in forcible language of the physical evils and the mental and moral degradation which result from the gluttonous habits that are so common in our day. The foundation for this habit is in many if not in most cases laid in childhood and even in infancy. Children are overfed, causing many physical complaints and hindering the healthy development of the child in its mental powers. The body is pampered to its own hurt and to the neglect of our higher natures. "As the twig is bent the tree is inclined" and so the habit of much eating formed in childhood is continued in later years. And when the stomach rebels and the system becomes clogged we give it some dignified name of a disease and resort to the use of tobacco and other drugs to relieve what moderation would have prevented and the cure of which, if at all possible, lies alone in the line of retrenchment in our intemperate habits. It is not the amount we eat but what we can properly digest and assimilate into the useful tissues of the body that conduces to health. The same is true of the mind. It too may be overfed to its hurt rather than healthy development. Better read less and by meditation digest and assimilate what is read lest the mind become clogged and diseased.

ITEMS OF INFORMATION.

Bro. M. S. Moyer is spending the last days of December and a part of January in Clarence Centre, N. Y. and Stevensville, Ont., assisting the pastor in a series of Gospel meetings.

The Northern District Conference held in Mountain Lake, Minn, appointed a committee of three to consider the work of caring for children who are without the needful parental care, and to report at the next conference.

Pastor W. S. Gottshall is planning to change the services in his Schwenksville congregation from bi weekly to weekly. He recently had the pleasure of receiving ten new members into the communion of God's people in that place.

The congregation at Trenton, O., found a way of giving expression to their thankfulness on Thanksgiving day in raising the necessary money to enable a poor, crippled sister of their number to go to Chicago for medical and surgical treatment. This is practical.

The representatives of four organizations were recognized as delegates on the floor of the Western District Conference, held at Halstead, Kansas. The convention of Mennonite Young People's Societies of Christian Endeavor was represented by Dr. S. S. Haury, H. Dalke and J. S. Hirschler; Bethel College, by D. Goerz; the Mennonite Teachers' Union, by Peter Balzer; and the Sunday school Convention by J. S. Hirschler. At the last previous session a resolution had been passed granting these interests representation in conference. The reports given to conference by these representatives are one of more than ordinary interest.

A committee composed of M. S. Moyer, Excelsior, Mo., S. F. Sprunger, Berne Ind., and H. J. Krehbiel, Trenton, O., recently met in Bluffton, O., to consider the proposition looking to the erection of an Orphans' Home at that place. The report of the committee will be looked for with expectation.

The church at Beatrice, Nebraska, is several miles out of town and it is now proposed to secure or build another place of worship in the town for the accommodation of the Sunday-school which has been organized there and held in a private house. Services in the town will also enable many of the town people to attend who find it too far to the present church. According to its good representation in the District Conference, this congregation numbers about 225 members.

MENNONITE YOUNG PEOPLE'S SOCIETIES OF CHRISTIAN ENDEAVOR.

Report to Western District Conference.

Since we are requested to report on this branch of Christian activity, we wish first of all to obviate a possible misunderstanding by stating with emphasis that the object of this endeavor is not entertainment or amusement, but edification in the highest sense of the word.

These societies endeavor to promote a true Christian life among the members and to direct them in Christian activity. This object is sought by means of a more intimate acquaintance with God's word, through prayer, and through mutual encouragement in following Jesus Christ in walk and conversation, thus furthering a clearer and more joyful realization of the communion of saints, in contradistinction from the numberless associations of our times which receive their inspiration from the evil one and in fact constitute a communion of the devil often within the pale of the church.

Offence may be taken at these endeavors on the ground that they are something new, while the Kingdom of God is always the same, and in all times makes the same demand on its members and on the world. This is true. The Gospel of Christ remains as unchangeable as God himself. To day, as in all ages, the church of Jesus Christ must be founded on Him and His Word, proclaimed in His name. To day, as in the time of Peter, "there is no other name under heaven given among men whereby we must be saved" but the name of Jesus Christ. Faith in this Jesus is and must remain the condition of membership in His church and a life in Him and in His service is the condition of continuing in the communion of believers. But in the course of centuries new and difficult conditions and circumstances arise in the world calling for other methods of activity and work in the Kingdom of God. With the development of the sciences and of discoveries, but especially with the use of numberless combinations and secret societies, the foes of Christ and their assaults against His church have been multiplied, and their methods and means of attack are not always the same. That the church in this fight must at times change front in order to meet these new attacks from different quarters, can not be denied. So the Sunday school and many other forms of Christian activity were at one time "something new," but were called for by peculiar circumstances and needs. To day they are almost universally recognized.

Now in our day the powers of darkness seem to concentrate their fiendish assaults upon the ranks of the young people, well knowing tha

"*Thy kingdom come, thy will be done in earth, as it is in heaven,*" is ever answered, the people of God must do a two fold work; as in Nehemiah 4: 16 18, where trowel in one hand, and sword in the other, they simultaneously rebuilt the walls of the holy city, and fought the enemy.

To day, wickedness is in power, whoever is in place; and encouraged by the apathy of Christian sentiment, heaps obstacle on obstacle in the way of the coming Kingdom. The saloon, the gambling den and the brothel (Satanic trinity) ruin our youth of both sexes in body and in soul. The Lord's day is made a time of needless but enforced toil to thousands, while its sacredness is often practically denied by its friends. The missionaries of the cross, sped on their way by the prayers and gifts of the church, are followed by the agencies of hell, which, under the sanction of Christian civilization, degrade the heathen to depths unknown in their own worst estate. Votes are bought, sold and intimidated. Offices are treated as political "spoils" rather than as public trusts. Legislation is transformed into a brokerage. Social wrongs fester unmedicated, in full public view.

Shall these things continue? Shall Christian apathy be the chief ally of the Philistines of sin? The forces of evil are organized, aggressive, insolent, triumphant. Is it not time to marshall the hosts of righteousness in battle array?

We live under a government of the majority. But the majority is composed of Christians—if not of actual church members, at least of those who are adherents of the church. Therefore, we are responsible for the evils mentioned above. However we may differ as to creed, ritual and polity, we can all agree as to the need of united action to correct those evils. We can co operate with out surrendering our denominational names or our political preferences. The only question is one of methods.

A practical and adequate organization has been recently called into existence in Chicago, called the NATIONAL CHRISTIAN CITIZENSHIP LEAGUE, which has already abundantly vindicated its reason for being. Its avowed three fold object is:

1. To reveal Jesus Christ as the Saviour of the nation as well as of the individual.
2. To make Christian principles operative in public affairs
3. To unite the followers of Christ in consistent, harmonious and aggressive action, not as church members, but as Christian citizens, for the following purposes, viz:

(1.) To prevent, by personal effort, the nomination and election of corrupt candidates and the enactment of corrupt laws in city, state and nation.

(2.) To secure fidelity on the part of officers intrusted with the execution of the laws.

(3.) To exterminate the saloon as the greatest enemy of Christ and humanity.

(4.) To preserve the Sabbath.

(5.) To purify and elevate the elective franchise.

(6.) To promote the study of social wrongs and the application of effective remedies.

(7.) In general, to seek the reign of whatsoever things are true, honest, just, pure, lovely and of good report.

We do not wish for a union of church and state. Nor do we seek to govern the state through the church. But we do propose to identify Christian citizens with public affairs and thus infuse into industries, policies and administrations, the spirit of Jesus Christ.

With the conviction that the time has come the weal or woe of the future of the church of Christ and the spreading of the Gospel to the ends of the earth depends in an especial manner upon the young people. It is most interesting and important to note how in the church of God in all times (even under the old covenant) the value of youthful lives for the defense and spread of the church was recognized. Almost without exception the Lord at all times sought and called His instruments for especial service in His cause from the ranks of the young. We simply call to mind in passing the instances of Samuel, David, Daniel, Ezra, Nehemiah and others in the old testament, and in the new young men like John, Paul, and Timothy. And so it has been in the history of the church of Christ and its mission in heathen countries down to the present time. Upon the Christian youth in the Apostolic times rested the hope for the future; upon the Christian youth of our time rest certainly no less the hope of Christ's church and her missionary labors for the future that lies before us.

In these few thoughts we have attempted to indicate the reasons for the existence of the societies of Christian Endeavor and the means and end of their labors. In the spirit thus indicated have a number of societies been formed in various congregations of our Conference and a convention of such societies called into being.

Upon the invitation of the Moundridge society, the first union meeting was held in the West Zion church in June, 1893, and the attendance far exceeded our expectation. At this first meeting it was sought to gain a clearer apprehension of the special mission of the young people in the sphere of the Gospel, while at the second convention held in August, 1894, in the Neu Alexanderwohl church and attended by some 2000 people, prominence was given to the consideration of the question whether these societies were a necessity of our times and what relation they should hold to the church. "For Christ and the church" was the key-note of all the exercises of this meeting.

The third combined meeting of Christian Endeavor societies was held in the Hillsboro church in September of this year. Though the number in attendance was this time not so large on account of the unfavorable weather, the interest was perhaps so much the stronger and deeper. The points mainly considered at this meeting were the task which the societies have set for themselves in the work of the Lord and the dangers which threaten them.

May all our societies more and more realize that their endeavor is to be Christian, *i. e.* Christ like, with the motto, "All for Christ and the church."

THE CALL OF THE NATIONAL CHRISTIAN CITIZENSHIP LEAGUE.

To the People of God everywhere:—The world belongs to Jesus Christ. "Whether they be thrones or dominions....all things were made by Him and for Him." Satan is a usurper. What belongs to Jesus Christ should be yielded to Him.

In a marked sense, this country is His, since it was taken possession of in His name by its first discoverers and settlers.

Government is an ordinance of God. Our history shows that God has chosen this government in an especial manner to fulfill His great purposes. But since He works through human means, these divine intentions must be wrought out by Christian men and women. If the prayer, for a great forward movement, and that God will utilize the LEAGUE to prepare the way of His Kingdom, we urge all Christians to take instant steps toward the organization of local leagues, and their affiliation with the central body. The details of organization and plans for work may be learned by addressing the NATIONAL CHRISTIAN CITIZENSHIP LEAGUE, 153 La Salle Street, Chicago.

GENERAL CHURCH INTELLIGENCE.

The following is what ex Postmaster General John Wanamaker has to say of secret societies: "Personally I am not a member of any secret order. With regard to the advisability of a young man joining such an organization I would say that I have always found the greatest satisfaction in connection with the societies that belong to the church, which I believe are more helpful than any formed outside of the church. A young man just starting in life should connect himself with the church and then join some of its societies."

At a meeting of the Pittsburg Synod of the General Council of the English Lutheran church, a move was made against a Youngstown Lutheran minister, Rev. H. W. Tope, to enforce the clause of the church constitution which provides that no minister of that church shall be a member of a secret society which is "un Christian or infidelic in its tendencies." The attempt to enforce was a failure because a majority of the ministers were themselves members of secret societies. Rev. Mr. Tope belongs to four, and says he will so continue until convinced that he is wrong.

The *Christliche Apologete*, the german organ of the M. E. Church, advocates or rather defends the "Boys' Brigades" as they are found in many of our Public Schools of our day. He thinks they are less brutal than "foot ball" and many other plays found in connection with our institutions of learning to-day. He views them as a means of both physical and spiritual elevation. He does not see in them the danger of creating in our boys a military and warlike spirit which others, who are no doubt equally as wise as the editor of the Apologete, with good reason fear. His remarks are intended to oppose the strong, and in our opinion proper, stand the American Peace Congress and the Women's Christian Temperance Union are taking against this innovation.

At the Mennonite Conference held in the Blauch Mennonite Church, Somerset county, Pa., in October, 1895, among others the following resolutions were adopted: *Resolved* that we see the need of more liberal contribution toward the cause of Christ financially, and urge all our congregations to give opportunity for the members to contribute by holding collections, or otherwise, and that money collected for the Evangelizing, Mission, Tract work, etc., be sent to the place for which it was specially intended. *Resolved*, that this conference appoint a building committee to assist congregations where churches are needed and they have not the means themselves to build. *Resolved*, that a committee be appointed to look after work that might be successfully done outside of the regularly organized church by proper efforts, also to assist in supplying churches when requesting help. There resolutions give testimony of a progressive and a more aggressive spirit for church work and are highly commendable.

MISSION DEPARTMENT.

EDITED BY A. B. S.

A GENEROUS DONATION.—A number of our churches in Kansas have lately sent *three full carloads* of feed and provisions to our Indian Mission stations in Oklahoma, to be used at these stations during the winter. What is not needed at the stations is to be distributed among the destitute Indians and settlers in the vicinity. Besides contributing these gifts the donors yet paid the greater part of the freight charges for sending them. This is a very generous and at the same time a very acceptable donation, in view of the fact that on account of the drought last summer but very little feed and provisions were raised at our mission stations and in that part of Oklahoma in general.

In the following, taken from the last annual report of the Commissioner of Indian Affairs, the amounts set apart by the government during the year 1895 for the education of Indians in schools under private control are given. Roman Catholics $359,215; Episcopals $7,020; Friends $10,020; Mennonites $3,750; Unitarians $5,400; Lutherans $15,120; Miss Howard $3,000; Lincoln Institution $33,400; Hampton Institute $20,040; Woman's National Indian Association $4,320; Point Iroquis, Mich. $600; Plum Creek, Leslie, S. Dak. $1,620. Total $463,505. Of this total one single church, the Roman Catholic, received $359,215, or a trifle over 75 per cent, while the other *eleven* bodies together received not quite 25 per cent. of the whole amount appropriated. Truly the Church of Rome has no cause of complaint in this particular.

Henry M. Stanley said recently in an interview of the religious growth in the region of Lake Victoria Nianza: "When I was at the lake 18 years ago there was not a missionary there. Now there are 40,000 Christian natives and 200 churches. The natives are enthusiastic converts. They would spend their last penny to acquire a Bible. They are not like the blacks of the West Coast; in fact there are no real etheopians among them. They vary in color from light yellow to dark copper, and are much more intelligent than the blacks."

General Foster, Secretary of State under President Harrison, who has made a special study of missions, in a straight forward address of an hour and a half before the General Convention of the Episcopal Church lately held at Minniapolis, gave conclusive evidences that Christianity is doing a mighty work in all the lands of the Orient. Mr. Foster had peculiar facilities to study this subject during his prolonged stay in China and the close relation he had to the Chinese Government.

Miss Stella Franklin, a grand-daughter of Benjamin Franklin, sailed recently from New York to Bombay as a missionary. This is the second of the grand-daughters of Franklin now on the foreign field.

I am a missionary, heart and soul. God had only one Son and He was a missionary.—*David Livingstone.*

AN ACCEPTABLE GIFT.

The Sewing Circle of our church at Bluffton, Ohio, some time ago presented missionary Petter with an agreeable, and at the same time very useful and comfortable gift in the shape of a wagon expressly made for him, to be used on long journeys among the Indians of his charge. The wagon is so arranged that it serves as dwelling for brother Petter and his family while on their journeys. Brother Petter writes in his late report of this wagon as follows: "About this time the new wagon which the dear Sewing Circle of Bluffton provided for us, arrived. We are much indebted to the dear sisters who have thus much lightened our work for us. The wagon was built upon the order of the Sewing Circle, by Brother J. J. Krehbiel, Newton, Kansas, and cost nearly $130.00. When Brother Baer, our Home Missionary, was here last fall we spoke to him of the utility of a wagon in which we could have our home during our journeys from place to place. And as the Indians were becoming more and more scattered about, how our tent, thus far used, would not be as available in the future as before. But it was only an idea expressed, and it appeared to us almost like a dream, when we afterwards received a notice from Brother Baer stating that the sisters at Bluffton had the money for such a wagon for us ready. We also feel very grateful towards Brother Baer for what he has done in the matter.

"The wagon arrived in good time. The Indians, after having finished their ceremonies (a great heathen festival held near Cantonment ED.) all went to their homes. For some time already we had intended to visit the Red Moon Cheyennes. We accordingly broke up and accompanied them in our new wagon. With our old wagon, with all the baggage, tent, poles, etc. which we would have been obliged to carry with us, we could not have undertaken this journey with our two children at this time of the year. My wife, at least, could not have accompanied me. But the new wagon proved itself admirable. We traveled about 300 miles on this tour, ascended steep hills, passed over washed out roads, and through streams and ravines. We had much rain and storm and some cold nights. But our children were as comfortable in the wagon as if they were at home."

FROM OUR MISSION AT ORAIBE, ARIZONA.

In the following we give some extracts from the last quarterly report of Rev. H. R. Voth, our missionary at Oraibe, Arizona. Brother Voth writes:

"Our work here during the past quarter was materially the same as before. It consisted in visiting the Indians in their villages, nursing the sick, studying their language, doing some field and garden work, etc. Besides these I have done some work at the wagon and wood shed of which I made mention in my last report. After our early planted corn had been destroyed by the spring storms we had some replanted. Some of this grew nicely but the rest did not mature. At other places all around us they had more rain, but here at Oraibe there was scarcely a quarter of an inch of rain fall all the year round. Some things which for a while promised a fair harvest, which they otherwise no doubt would have yielded, finally fell a prey to the drought and the excessive heat. As it were we received from our field and garden 35 bushels of corn, several loads of cornfodder, some water melons, a few vegetables, etc. Some Indians, whose fields are better than ours, received more, even more than they had expected. This was especially the case with those whose fields had been overflowed by the water from the melting snow in the spring. Others on the contraty yielded but very little. Thus I am again obliged to buy most of the feed needed for the winter.

"I have now opened a direct communication with the railroad from Oraibe instead of going by the way of Keam's Canon as before. About 35 miles from here a Mr. Volz from Canon Diablo, has opened a store. From here we get many of our provisions. As far as this store I had gone before. During the past quarter however I drove through to the railroad. The roads are good in some places during dry weather. At others they are very sandy and heavy. During wet weather the latter are better, but the former being loamy, are almost impassable. The worst of all is the river which at times is very much swollen. We have hopes however that the communication between here and the railroad will be much improved in the near future, and there are also prospects of getting a railroad nearer before long.

"It was to us like an oasis in the desert when the brethren H. Dirks from Russia, and D. Goerz from Newton, Kansas, and my own sister from Kansas, paid us a visit. While they were here we celebrated the Lord's Supper together, which was administered to us by brother Dirks. As I had some necessary business at Canon Diablo at the time, I went and fetched the brethren and my sister from there. When the brethren returned I could only bring them as far as Volz's store. My sister remained with us for some time. While the brethren were with us there was a snake dance going on at Walpi. We accordingly went there to view the dance. It was a horrible affair as these dances always are.

"During the past quarter I also visited, for the first time, Shonopavi, one of the three villages at the second Mesa. The inhabitants of this village belong to the so-called unfriendly faction, and are consequently in sympathy with the Lomahonggoma faction here at Oraibe. Only a single family from this village send their children to school. Shonopavi is the most cleanly of the seven Moki villages, and if the missionboard should ever decide to extend its work among the Mokis, Shonopavi should not be overlooked. Here a mission station could be established upon the Mesa, close to the village, which would be a decided advantage in carrying on the work. This could not be done at Oraibe on account of the scarcity of water there.

"During the past quarter I made a partly successful attempt of putting some of the Moki language into writing. I have thus made a (although yet very imperfect) translation of the Lord's prayer. I also wrote down and corrected the store of Moki words which I have gathered and partly noted in my note books and partly retained in my memory.

"During the quarter the Oraibes again had two of their complicated ceremonies, *Laintinto* and *Mamranto*, each of which lasted nine days. The former of these ceremonies is held in place of the snake ceremony every second year, with which it thus alternates. I am more and more convinced of the fact that the power of darkness is yet immense with this people. Judging from a human standpoint the work among them seems hopeless. But the promises of the Lord are sure, and ultimately the Mokis also will come to see the light.

"The Lomahonggoma faction have become more friendly toward us. The relatives of the *nineteen* of this faction who have been taken prisoners were told by some, that the latter had to work hard, were but scantily fed and clothed, and that some of them had died, etc. This caused them to come to me frequently and inquire after their captive friends. I accordingly wrote to the commander of Fort Atcatroz where the prisoners are held, and also to the chief of the captives. Both of these wrote back that they were getting along well, and also sent pictures of the prisoners taken in a group. The arrival of these letters and pictures was the occasion of great joy among the members of this faction, who are now beginning to regard us as their friends. This however has the tendency to irritate the opposite faction. We are thus as between two millstones."

Commending ourselves and our work anew as the subject of your prayers, I remain

Yours humbly, H. R. VOTH.

SUNDAY SCHOOL.

BY A. M. F.

MONTHLY MEDITATION.

1. Some people seem very good because they stand like a small statue on a lofty pedestal of good influences, and position, and duties. It is best to be good at heart, in God's sight, like glass with its color wrought all through its substance, and not merely stained on the outside.

2. Those who are about their Father's business love to go to their Father's house.

3. We are all either wheat or chaff; which do we want to be found.

4. To become a Christian is to enter upon the year of Jubilee, with its restfulness; its release from captivity; its return to our possession as children of God.

PRACTICAL LESSON POINTS.

Lesson 1.—January 5th.

The Forerunner of Christ.—Luke 1: 5-17.

Christ's herald had been divinely promised, Mal. 4: 5, 6. In God's own time his promises are fulfilled. His Providence had prepared the world for the coming of the long expected Savior, so it was the fittest time. Faithfulness in our calling will aid God in his purposes. Zacharias and Elizabeth were pious, praying people, walking blameless in all the commandments and ordinances. God selects those for a special object who are faithful in their general duties. The burden of their prayers was no doubt (1) that they might have a son, (2) that the kingdom of God might come. God answers both prayers in one answer, giving them a double blessing. United prayers of pastor and people are a power for good to all. Pious and God fearing children are a source of joy and gladness to parents and may be the same to many of their fellowmen. The rejoicing is not only in John but in him of whom he was the herald. In the angel's description of John we have set before us, in a striking manner the picture of a really great and successful minister of God. God's picture should be our pattern: 1. He would be truly great in the highest sense. Not temporal but spirttual greatness. A greatness which results from personal holiness and the moral authority going with it. 2. He would be a man of temperance and self-control. 3. He would be filled with the Holy Spirit. No one is properly fitted, with all his intellectual attainments, to God's work, without the baptism of the Holy Ghost. 4. His great work would be to turn many to the Lord, and prepare the hearts to receive him whom he represents—*Christ the Saviour.*

Lesson 2.—January 12th.

The Boy Jesus.—Luke 2: 40—52.

In these verses we note three periods in the early life of Jesus. 1. His young childhood, v. 40. 2. A great era in his life, v. 41-50. 3. His youth and early manhood, hints in vs. 51, 52. As to his early childhood we learn:—He was divine and human combined. He grew as healthy children grow. He developed physically and mentally; above that, spiritually. He was such a boy as God was pleased with. He was religious as well as active and strong. Jesus being such a boy as made good use of all God gave him, God favored him in helping in a way and degree that he cannot favor a bad boy. The childhood of Jesus should encourage children to strive to be strong, active, healthy, vigorous in mind, increasing in wisdom, devoutly religious, obedient to parents, receiving the favor of God and attractive to man. As to the second part of our lesson we learn:—He had a religious home. That he was early trained to God's worship in God's house. Children should be early trained to an interest and participation in the great religious movements and meetings of their church. The child should early consecrate himself to God, and go about his Father's business. He will learn about his Father's business in his Father's house and in the study of his Father's word. To study this word is part of his business. As to the third point we note:—That Jesus as a young man was subject to his parents, and thus developed into a perfect manhood, as well as he was perfect in the divine. A free, willing, whole-hearted obedience to parents is noble and manly. True perfect religion in the young is pleasing to God and attractive to man. Roughness, coarseness, disagreeable ways, discourteous manners, are no part of religiou, but are contrary to it.

Lesson 3.—January 19th.

The Ministry of John the Baptist.—Luke 3: 15-22.

The world was indeed a moral wilderness when the time drew near for the coming of its King. There were obstacles of every kind,—the military power of the Romans which had conquered the world; the throne of the Emperor who was worshiped as God; the crimes and sins intrenched in customs, fashion, wealth, and the very structure of society; the pride, the learning, the prejudices of the whole Jewish nation; all the sins and evils and selfishness of the human heart. And still every unregenerate human heart is a wilderness abcunding in obstacles to the coming of its King. It is still necessary to prepare the way for the Lord in our hearts, in the church, and in the nation. Every one should take a part in the preparation for Christ. John's ministry was devoted to pointing others to the coming Christ, so we cannot save, but direct to the Savior. We all need the baptism Jesus administers—Holy Ghost and fire—God's power and love, that will consume our sins, make us warm in love and quickened in a new life. Jesus too was baptized of John to fulfill all righteousness. So a Sabbath-school teacher who does not profess the religion he teaches, certainly cannot make the best impressions on his scholars.

Lesson 4.—January 26th.

The Early Ministry of Jesus.—Luke 4: 14-22.

Jesus desired to present the Gospel to the friends and neighbors of his youth. But it was wise to gain a recognition elsewhere first, both by teachings and by miracles. Hence it was not till after more than a year that he went to them with the gospel. Every true Christian has the home-missionary spirit, and most earnestly desires the salvation of his kindred, his friends, and his countrymen, as well as of the whole world. Jesus gives us a lesson on Sabbath-keeping and regular church attendance, and participating in the Sabbath worship. It is very important to us that we learn this lesson and heed his example. The subject of Christ's sermon on this occasion as well as the grand theme of all his teaching, as well as that of every true minister was "Himself as the Messiah and Saviour." The text he chose on this occasion, Isa. 61: 1, 2, is a brief summing up of the Gospel of salvation. 1. Good news to the poor. 2. Help for the brokenhearted. 3. Freedom for those in bondage. 4. Vision to the blind. 5. Comfort to the sorrowing. 6. Now, the accepted time. The first great needs of the teacher and the preacher are the abiding presence of the Holy Spirit, and a thorough knowledge of the Holy Scriptures.

THE YOUNG PEOPLE.

BY A. M. F.

HAPPY NEW YEAR.

At the threshold of the year
Welcome Hope and banish Fear,
Ring for Grief the parting knell,
Bid thy sorrow all farewell;
Turn to noble thoughts and things
Unto Heaven speed their wings.
So behold the future clear
At the threshold of the year.

1896.

A happy New Year to all our young people readers, and the Lord's choicest blessings on you all who are striving to learn more of your blessed Jesus and are serving Him with the opportunities, gifts and means he has placed within your reach.

CHRISTIAN ENDEAVOR TOPICS.

JAN. 5.—Prayer: how to use it and enjoy it.—Luke 18: 1-14. (Preparation for week of prayer.)

JAN. 12.—The peril and the power of ambition.—Luke 2: 52; Deut. 8: 11-20.

JAN. 19.—Secrets of strong lives.—Luke 7: 19-28.

JAN. 26.—How and why should we testify for Christ.—1 John 4: 2-15.

QUESTIONS.

1. *On Prayer.*—1. Why should we pray? 2. How should we pray? 3. Where should we pray? 4. When should we pray? 5. To whom should we pray? 6. For whom should we pray?

2. *On Testimony.*—1. Who can testify of Christ? 2. How should we testify for Christ? 3. Of what good is testimony for Christ?

COMMENDABLE.—Every Sunday afternoon after Sunday-school, a Christian Endeavor society in Canada holds one or two cottage prayer meetings at the houses of persons unable to attend public worship.

WILL YOU HELP US?

This is generally the time to make new resolutions It is a very proper time too, and no doubt some of our young friends have already made a kind of a mental inventory of the things for which new resolutions should be made. In this matter the editor of this page wants to assure his young friends, they were not alone, and though he has not the time nor the space now to stop and tell you of all the new resolutions he has scheduled, he would like to hint at two, which he would ask his young readers to insert in their list and then give their aid as much as possible. 1. He has resolved, with the help of Jesus and the Holy Ghost, to devote still more of his time and strength in the service of our blessed Savior, preaching, teaching, writing of Him and directing to Him such who are still wanting. How do you like such a resolution for yourselves? Perhaps you have tried to be faithful and do what you could. Perhaps you have tried to keep your promises, your covenant, your pledges, and still perhaps you see now where you have been lacking; and so the resolution is in place. Perhaps you see you have indeed kept these according to the letter, but the heart wasn't always in it; and so the resolution is proper.

The other resolution that he thinks you will be interested in is: He has resolved with *your* help in addition to that of Jesus and the Holy Ghost to make the *Young People's* page in THE MENNONITE more interesting and more practical for the young. How do you like this resolution? Will you help him? Will you not insert in your list of resolutions one bearing on the same matter; perhaps something like this: "Since the editor would like to help us by making the Young People's Department in THE MENNONITE more interesting and practical and desires my help, therefore be it resolved that I will do what I can in this line, by sending for publication short articles that have interested me, letters for the encouragement of others, reports of meetings, etc.; that I will regularly read these columns and if any questions for answers, or other ways for me to help are proposed I will respond as well as I can." Well, now, if you think you can do something in this line, the editor must not delay to give you an opportunity, so he gives in another column, as his custom has been, the Christian Endeavor topics for the month, and in conuection with them a number of questions bearing on the topics, that can be answered with Bible verses. These questions will aid you to study the topics; then too we want you to send the answers for publication. Now then, who will be the first to respond? How many will respond? *Who will help us?*

MARRIAGES.

FISHER—KRATZ.—On November 28, 1895, at the house of the bride's parents, at Grater's Ford, Pa., by W. S. Gottshall, Josiah Fisher, to Mary C. Kratz.

KREHBIEL—MARTIN.—On November 28, 1895, in Clarence Centre, N. Y., at the home of the bride's parents, by Rev. Jacob Krehbiel, Frederick Krehbiel, son of the officiating clergyman to Miss Eliza Martin, both of Clarence Centre, New York.

SMITH—BERGEY.—On November 30, 1895, at Schwenksville, Pa., by W. S. Gottshall, Charles J. Smith to Maggie L. Bergey, both from Grater's Ford, Pa.

HIESTAND—MOYER.—On December 24, 1895, at Bally, Pa., by A. S. Shelly, Henry Hiestand and Sedella Moyer, both of near Herefordville, Berks county, Pa.

DEATHS.

SNYDER.—On December 5, 1895, in Philadelphia, Pa., of pneumonia, John Norton, son of Andrew and Josephine Snyder, aged 2 yrs., 10 mos. and 23 days. Funeral services by N. B. Grubb. Interment in Ivy Hill cemetery.

LOUX.—On December 6, 1895, near Dublin, Pa., after a lingering disease of great suffering, Enos Loux, aged 76 yrs., 5 mos. and 16 days. The deceased brother had for a number of years been a minister in the Deep Run congregation, but circumstances together with advanced age and suffering had debared him from taking an active part in ministerial duties. He was twice married. A widow in feeble health two sons and two daughters survive. His remains were laid to rest on December 10, at Deep Run. The services were conducted by Henry Rosenberger, A. F. Myers, A. B. Shelly and A. M. Fretz, the latter preaching from 2 Tim. 1: 9-12.

REAMEY.—On December 8, 1895, in Philadelphia, Pa., Edward H., son of William H. and Sallie Reamey, aged 3 years, less 7 days. Funeral services by N. B. Grubb. Interment in Northwood cemetery.

LIVEZEY.—On December 17, 1895, in Philadelphia, Pa., suddenly of heart failure, James W. Livezey, aged 54 yrs., 4 mos. and 21 days. Buried at West Swamp Mennonite church on December 21st. Funeral services conducted by Revs. Roberts and A. B. Shelly.

LANDIS.—On December 18, 1895, at St. Luke's Hospital, Bethlehem, Pa., James Landis, aged 68 yrs., 9 mos. and 7 days Buried at Saucon Mennonite church on December 23. Funeral services were held by A. B. Shelly.

WADDEL.—On December 18, 1895, in Philadelphia, Lottie May, daughter of John W. and Nettie Waddel, aged 3 months. Funeral services by N. B. Grnbb.

CONTRIBUTIONS.

For our Indian Mission received during the month of November, 1895.

From the conference of the congregations in Switzerland, $57.14; Several Individuals, $12.00; Garden Township congregations, Kan., $11.38; Y. P. S. in Bethel College, $20.00; Springfield cong., Pa., $17.50; Bowmansville cong., Pa., $4.82; Flatland cong., Pa., $4.71; East Swamp cong., Pa., $15.44; West Swamp cong., Pa., $26.24; West Swamp Sunday-school, $1.64; Mission collection at Western District Conference, $31.00; Bernhard Entz, Newton. Kan., $10.00; Congregation in South Germany, $4.20; Salem cong. Ashland, O., $5.00; Salem cong. Dalton, O., $9.17; Gnadenberg Sunday-school, Kan., $4.63; B. F. Welty, Bethel College, $5.03.

Gratefnlly acknowledged,
GUSTAV HARDER, Treas.

For Home Mission Work of General Conference.

From congregation at Butterfield, Minn., $5.00; Hereford cong., Pa., $18.75; Upper Milford cong., Pa., $3.25. Gratefully acknowledged,
DAVID GOERZ, Treas.

For Publication Fund.

From cong. at Bluffton, O., $10.28; Uriah Binkley, LaSalle, N. Y., 75c.; A. A. Sommer, Cal., 50c. MENNONITE BOOK CONCERN.

PUBLICATIONS RECEIVED.

We have just received from the Publishing Department UNITED SOCIETY OF CHRISTIAN ENDEAVOR, 646 Washington street, Boston, Mass., a number of sample copies of the "JUNIOR GOLDEN RULE." This is a twelve page monthly in the interest of Junior Endeavor Societies. Besides much interesting and profitable reading matter for children, it contains the daily verses, Bible references and comments on the weekly junior topics. It is finely illustrated and made very attractive. Single subscription 35 cents a year; Clubs of ten or more 25 cents.

THE BIBLE TRIUMPHANT. — This is a small work containing 160 pages, replying to and refuting a work entitled "144 self-contradictions of the Bible," by Mrs. H. V. Reed. The authoress takes up singly the 144 supposed "self-contradictions" of the work referred to and shows very plainly with Bible argument together with common sense, that the named "con-tradictions" are no contradictions but rather substantiations of the Bible truths. To this work is appended a pamphlet of 44 pages giving selections from Dr. Keith's "Demonstration of the Truth of the Christian Religion," being Infidel Testimony concerning the Bible with arguments and remarks, by H. L. Hastings. Finely bound in cloth, 80 cents. Address: H. L. HASTINGS, 47 Cornhill, Boston, Mass.

MENNONITE YEAR BOOK FOR 1896.

OUR YEAR BOOK for 1896 is now ready for distribution. Besides the regular Calendar matter, as it is found in all Almanacs, the book contains a table of the daily Bible Readings, selected by the International Bible Reading Committee, a full list of the International Sunday-school lessons for the year, as well as a list of the Gospels and Epistles selected for every Sunday throughout the year. Besides these it contains the following reading matter: Brief biographies (with portraits) of the deceased ministering brethern J. H. Oberholtzer, C. I. van der Smissen and Benjamin Eicher, a description of the Mennonite Settlements in Kansas, Educational work among the Mennonites in Manitoba, Missionwork among the Mokis in Arizona, illustrated with a picture of the mission station at Oraibe, a description of the Cheyenne Indians in Oklahoma and our missionwork among them, Deaths of prominent ministers in Virginia, a brief history of the Mennonite church at Schwenksville, Pa., with a cut of the new church building lately erected, the most complete list of Mennonite Ministers of our country yet published, together with a list of the officers and committees of the Mennonite General Conference and the Eastern District Conference, &c.

The Year Book should find its way into every English reading Mennonite family, and its contents are of such a character as to recommend it to all who take an interest in the Mennonite church. The books will be sold at the following rates:

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—1 COR. 3: 11.

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FAITH AND WORKS.

I ask thee not, O Lord, for faith alone;
But let my faith take form in act and deed,
That I may show, wherever I may be,
That trust in thee is not an empty creed.

Help me to grow more patient day by day,
Let every thought be pure as in thy sight,
Put far away my selfishness and pride,
And flood my heart, O Father, with thy light.

Help me each day more Christ-like to become,
Give the divine a fuller, wider scope,
So let my life bear witness to my faith
By deeds as well as words of love and hope.

And give me grace to heal the wounded heart,
To aid the weak that stumble by the way,
Nor harshly judge those who in sin's dark path
Grope blindly on, far from the light of day.

No, Lord, I ask thee not for faith alone;
But with my heart fixed on the things above,
May I work on, with earnest, hopeful zeal,
Trusting in thee and thine all-saving love!

—*Mary L. Davenbort in Christian Register.*

A PLEA FOR RIGHT DECISION.

Real religion is not merely intellectual and emotional, but practical. There is something to be done, not merely discussed and professed. At market, men are not content with considering what they hear and see, but what business they shall do. Merely to listen, talk and purpose, day by day, is loss and may lead to ruin. Christ is brought before us, and we are called upon to decide what to do with Him. Something we must do—either accept or reject Him; which shall it be?

When Jesus was brought before Pilate charged with treason, the judge, convinced of the prisoner's innocence, offered to set him free; but the priests and people demanded Barabbas. The procurator replied: "What, then, shall I do with Jesus?" They shouted, "*Crucify him!*" Pilate ought not to have hesitated, but at once discharge and protect Him. But the Jews would represent to Cæsar that Pilate could not be a loyal friend if he suffered Cæsar's rival to escape punishment. Pilate was ambitious, and preferred his hope of court favor and promotion to justice and conscience.

What, then, should he do with Jesus? If not acquit—condemn and punish. But this would be so flagrantly contrary to truth that he could not, especially after his wife's impressive dream, frame his lips to pronounce a sentence so outrageous. What, then, should he do? Compromise! "I will chastise Him and release Him." Chastise—and so satisfy the cruel enmity of the Jews and prevent any suspicion of unfriendliness to Cæsar and avoid the crime of murder. This ended, as most compromises do. To halt in battle often preludes retreat. Refusing to do right is the beginning to do wrong. Scourging leads to crucifying. I seem to see Pilate in the regions of the lost, wandering about, scorned and shunned by others of the damned, muttering to himself his own question—"What shall I do with Jesus?"

The question is, "What shall I *do* with Him?" Not what do I think of Him, what shall I say of Him, but what shall be my conduct toward Him? Not what assent shall I give to his doctrines, or what shall be my profession as to his Church, but what response of heart and life shall I make to himself? He comes to me as Saviour of men. This I believe. Shall I act on the belief? Yes! I confess my sins to Him, I entreat his forgiveness, I trust in his salvation. He comes as my teacher and example. I will become his disciple, I will walk in his steps He comes as my king! I acknowledge his claims, obey his laws, uphold and extend his kingdom. This is my reply to the question.

But some hesitate. There is some Cæsar in the way. If I become a true Christian and avow it, I may offend some rich relative, some influential employer, some dear friend. I shall have to break off some wicked companionship, to renounce some pleasant sin, to crucify the flesh, to come out from the world of ungodliness and folly, to yield my own wishes and pleasures to the will of Christ, and to make his service my chief aim and delight. I am not prepared to make such effort and sacrifice. What, then, shall I do with Jesus?

If not accept, reject Him. This many do. They openly deny his claims. They say, "We will not have this man to reign over us." Others say it in effect though not in words. They put Christ to death by acting as if there was no Christ. If it were told them that Christ was a fable and not a fact it would make no difference in their character and conduct. They put Him to death by ignoring his life and authority; and yet He comes to life. Pilate soon heard of his resurrection—living still! And so to those who try to live without Him and practically condemn Him to die, the thought of Him comes sometimes in the bustle of the day or the visions of the night, they see his name on the placards of the streets or the notices of the papers, and in every letter or business paper, as they write the date A. D. And as they approach the great unknown, though names and faces and forms of this world's great ones fade from view, they will see the King they crucified seated on the throne before which they must stand in judgment.

This is too terrible to realize. No, I cannot crucify Him. What, then, must I do with Him? Compromise. I will scourge and release Him. Scourge Him by persevering in evil habits, gratifying my own carnal and selfish propensities, not confessing Him so as to risk any worldly loss, not "crucifying the flesh." But I will release Him, by confessing "I believe in Jesus Christ who was crucified under Pontius Pilate;" by singing "Crown Him Lord of all;" by attending some church and contributing a trifle to religious objects, and promising that at some future time I will become one of his disciples. So have I seen the driver of a carriage take off his hat to a crucifix on the roadside, and give his horse an extra blow, driving on more quickly than before.

Such compromisers think they are doing nothing against Christ. A child fell into a shallow pond. A young man passing by saw the danger, and how easily he might save the child; but—he might soil his boots, or damp his feet and take cold, or be a few minutes behind time; so he walked on, resolving to send the first policeman. The child was drowned. The young man pled that he did nothing! Because he did nothing to save he was guilty of manslaughter. Another was attracted by a group of people in earnest converse. He heard them maligning a dear and honored friend; but he said nothing; and when he passed away they remarked, "That man is an acquaintance of his—his silence means assent"

So Christ is maligned, and many souls are injured and in peril by ungodliness, and the question for us is, "What shall we do with Jesus?" If we pass by and think we do nothing, do we not practically take part with his enemies? Are we not responsible for the scourging against which we do not protest, and for the perishing of those to save whom we put forth no effort?

If we resolve that after a year, or a month, or even a day we will crown Christ does not this imply that meanwhile we reject Him? Christ does not ask our allegiance a week hence, but now. Christ or the world must occupy and rule our hearts each day. To say we will crown Him next week is practically to say we will obey self, the world, the devil meanwhile. Is it thus we reply for this day? Possibly we have often thus tried to quiet conscience by a deferred allegiance, which means an immediate rejection meanwhile. Suppose I die meanwhile, still deferring and therefore still rejecting? What shall I do with Jesus, meeting Him face to face? How at the judgment? Will my retribution in the dark future resemble Pilate's, whose knowledge was far less, still repeating the question, "What shall I do with Jesus?"

Let us ask Him the question: "Lord what wouldst *thou* have me to do?" He replies: "Accept me as Saviour! Obey me as King!" If we have done this already we will do it again, we will do it forever. If never before we will do it now! We accept thee as our Saviour! We trust in thee as our Sacrifice, our Intercessor, our great High Priest. We hail thee our King. We will obey thy laws, imitate thine example, confess thy name, extend thy kingdom, prepare for thy coming—let this be our response to this momentous question—"What shall I do with Jesus?—*Newman Hall.*

He who cannot find time to consult his Bible will one day find that he has time to be sick; he who has no time to pray must find time to die; he who can find no time to reflect is more likely to find time to sin; he who cannot find time for repentance will find an eternity in which repentance will be of no avail; he who cannot find time to work for others may find an eternity in which to suffer for himself.—Hannah More.

A proud man is seldom a grateful man, for he never gets as much as he thinks he deserves.

STOP AND THINK.

We live in a busy age. The streets are thronged with an eager, hurrying crowd. The very children on their way to school seem over-earnest. All are intent on getting on in the world, the best way they can. "The secret of success" says Jules Simon, "is to be free, if one is free, soul and body, he can do whatsoever he will." True indeed.

Down at the prison-house in Gaza the strong man, blind and fettered, is grinding at the mill. The heavens are blue above him, the fields are verdant, the vineyards on the hillside are purpling for the vintage; but alas! he sees it not; his eyes are gone; the task-master stands over him crying, "Grind on!" The merry makers are dancing; little children laugh as they pass by; it is nothing to him, "Grind on! Grind on!" So many a man lives, bound to the task of his shop or office, seeing no visions though the windows above are open, having no interest in nobler pursuits—grinding, grinding, forever grinding at the mill; all his powers absorbed in the accomplishing of selfish ends, a mean ambition holding over him a whip of scorpions and crying, "Grind on!" until at last, with groping, tremulous hands, he finds the pillars and life, like Dagon's temple, comes crashing down upon him. Oh, God, open our blind eyes, break off our fetters, and for the accomplishing of our important tasks give us that glorious freedom with which the truth makes free! Oh, men and women, cumbered with serving, absorbed in the round of earthly cares, stop and think! Give yourself time and opportunity to dwell upon the great issues which reach out into the eternal ages. Loose yourselves from the bands of sensual servitude, lift your eyes from the getting and hoarding of this world.

Stop and think! Think of what? Four things: 1. *You live forever.* Think of that. A moth flies in at the window, circles about the candle, singes its poor wings, flutters and dies. An eagle mounts upwards, kindling its eyes at the sun of heaven; an arrow pierces it—it falls and dies. A lion roams the forest, seeks his prey, falls into the pit which the hunter has prepared for it, struggles in vain, roars in its strong agony and dies. A man—he lives, bears his burdens, meets his responsibilities, bows under his sorrows, dreams dreams and sees visions, hopes, suffers, agonizes and—dies. Is that the end? Oh, no! his friends bend over him and say, "He is dead;" but he lives—lives on forever. His body returns to the earth from whence it was taken, but his spirit turns to God who gave it. While in this life he has dominion over all lower forms of being, including all animals and insects, he shares the immortality of that God who breathed into his nostrils the breath of an endless life. The mountains shall crumble to their bases, the last blade of grass shall wither in the verdant fields, the last drop of water shall be exhaled from the ocean, the world shall be consumed with fervent heat and the heavens shall be rolled up as a parched scroll, the last star in the firmament shall blink like a sleepy eye and then be quenched; but you and I, sons and daughters of the immortal God, shall live on forever.

2. *Life* here is the *key* of *life hereafter*. Stop and think of that. He that soweth to the flesh shall also reap of the flesh corruption; but he that soweth to the spirit shall reap of the spirit life everlasting. Death is important, not as the end of life but rather as its commencement. Death ends probation, that is all. It stereotypes character, it is simply a change from the world of trials and temptations, to that of peace, praise and eternal bliss. The penalty of faithlessness is to lose one's opportunity of reaching the nobler end. No pain of retribution can be more terrible than that which is suggested in the Master's curse upon the barren fig tree. "No man eat fruit of thee forever." This is to lose one's life; to lose the noblest and most blessed part of it. The reward of faithfulness, on the other hand, is promotion to higher tasks. He that is faithful in a little shall be made to rule over ten cities. With powers enlarged, with possibilities and opportunities multiplied, we shall go on doing good through the endless ages.

3. *Duty* is the *principal thing*. Here is something worthy of your attention. Stop and think of it; reason with yourself. What is duty? The thing that is due. To whom? To one's self, to others and to God. I owe it to myself to build up character and influence. I owe it to others to do good unto all men as I have opportunity. I owe it to God to live to his glory, for the chief end of men is to glorify God. Oh that we might thus live and work continually as under the great Task-master's eye! All that we do, though it be only to eat and drink, should be done to please him.

4. *The beginning of duty is to accept Christ.* As a Saviour he will blot out the record of the mislived past, forgive all our sins and short comings. As a guide he will direct you in the way of right living. As an advocate he will intercede for you at the judgment bar of God. The man who has not accepted Christ has not entered on the serious business of life. He is handicapped by the sense of unforgiven sin; each morning he goes forth into an unknown world of duty and responsibility with none to direct his steps; he walks alone through the valley of the shadow of death. Have you considered these things? Have you accepted Christ? Have you begun the earnest life? If not, now is your best moment. "Not to resolve, said Lord Bacon, "is to resolve not." To postpone the great decision is to refuse to make it; nay for the time being, it is to decide against God and heaven and eternal blessedness. If these considerations are just and weighty, why not act upon them just now? If in the past you have neglected the important things of eternity, trifle no longer, be wise and ponder well the words of the poet:

> Life is real! life is earnest!
> And the grave is not its goal;
> Dust thou art—to dust returnest—
> Was not spoken of the soul.
>
> Not enjoyment, and not sorrow,
> Is our destined end or way;
> But to act that each to-morrow
> Find us farther than to-day.

Pennsburg, Pa. D. G. OBERHOLTZER.

A SHORT STORY.

A great deal of truth can sometimes be compressed into a little space. Dr. Guthrie tells an anecdote which is a case in point:

One of our boys, a very little fellow, but exceedingly quick and keen, entered a competition in which the children of all England and Scotland were interested, and won a prize by his answer to the question. "Can you give the history of the apostle Paul in thirty words?"

His answer was, "Paul was born at Tarsus, and brought up at Jerusalem. He continued a persecutor, until his conversion, after which he became a follower of Christ, for whose sake he died."

THE NEED OF REAL PRAYERS.

This world needs God's Spirit poured out on churches, on ministers, on members, on sinners everywhere. Prevailing prayer is the chief source of power in this work. This is almost a lost art in modern churches. The true test of your life with God is your power with God in prayer. We have long felt the need of God's people being educated to pray. Who does not know the priceless advantages of prayer and the wonderful results that come when the soul is wrapped up in a blessed Spirit of mighty prevailing prayer. It is then that the soul comes in touch with the Holy Ghost and mighty results follow. Where the Spirit of prayer is, there is the strength and gentleness of God. What encouragement then have we to pray. Call upon me in the day of trouble, I will deliver thee and thou shalt glorify me. Continue in prayer, and watch in the same with thanksgiving. He that toucheth you, toucheth the apple of his eye. Beloved, do you not see how safe we are in his care? Then if you would be wise to command, strong in danger, calm in the presence of the oncoming foe, mighty in prayer, a child of providence, be an out-and-out Christian, a man of power in prayer. Oh! that a wave of real fervent effectual prayer might come upon us—that prayer which comes from intercessions of the Holy Ghost within, burning with faith and devotion, kindling a prayerful spirit in every heart. We shall then see a tidal wave of salvation sweep over our land, and shall have real cases of salvation that will make men and women invincible against the powers of evil. Dear ones, do we realize how rapidly time is passing? Eternity is very near. Souls are perishing.

Let me exhort you to be much in your closets. Get imbued with a blessed spirit of prayer. Then we shall receive answers, and precious souls shall be saved.

Selected by LIZZIE S. RICKERT.

THE THINGS YOU OUGHT TO DO.

Christianity is not a negative matter. It does not content itself with asking that we keep from wrong-doing. We must turn all the energies of our natures toward doing right if we are to meet the Master's requirements.

"I have always tried to avoid doing anything that my conscience told me was wrong," said the rich merchant to the young preacher.

"Very good, so far," replied the preacher, "and have you always tried to do all the things that your conscience told you you ought do?"

The merchant made no reply at first. After a moment's thought he confessed that the question presented a phase of the subject of duty that he had not been wont to consider sufficiently.

He had been careful to avoid "sins of commission," but he had not avoided "sins of omission." The young preacher's question threw a great search-light upon a path full of neglected duties.

Life eternal! How shall I express my thought of it? It is not mere existence, however prolonged and free from annoyances. It is not the pleasures of the senses, however vivid. It is not peace. It is not happiness. It is not joy. But it is all these combined into one condition of spiritual perfection—one emotion of indescribable rapture—the peace after the storm has gone by, the soft repose after the grief is over, the joy of victory when the conflict is ended.

THE BIBLE THE REVEALED WORD OF GOD.

The question, "Why may we believe the Bible implicitly though it has passed through many human hands?" the *New York Weekly Witness* answers editorially as follows:

This question is a natural and a very proper one. It must present itself at some time to the mind of every thoughtful Bible student and should not be shunned; for it is impossible to believe with confidence if there is any question at the very foundation of our faith which we dare not face.

There is very strong presumptive evidence that the Bible as we have it is a substantially correct rendering of the sacred books as received in the earliest ages, for all that could be done by research and careful study on the part of learned men to make it so has been done. But presumptive evidence, however strong, could never be a sufficient basis for faith in a matter in which our eternal welfare is concerned. The books of the Bible have, as you suggest, passed through too many hands and been subjected to too many contingencies to be received without question on any historical evidence that can be produced.

But would you refuse to eat an egg bought at the grocery until you had ascertained what hen laid it and through what hands it had passed before it reached your kitchen? Would you not satisfy yourself that the egg was good and then eat it without caring anything about its history? And if you find good fruit growing on a tree, would you refuse to eat it until you have hunted up the man who raised the original stock, and the man who grafted it, and the man who planted it where it now stands, and have satisfied yourself that none of these men made any mistake either accidently or on purpose?

You are satisfied that the tree is good because the fruit is good, and the same principle of action should be followed in regard to the Scriptures. The test given us by our Lord is the true one: "By their fruits ye shall know them."

What sort of fruit has the Bible produced wherever it has been received and obeyed? What fruit does it bear in your heart and life in proportion as you study and obey it?

There is no other way to know God except through the Bible. If you want to know God, you must study the Bible. If you want to know Him better, you must study the Bible more. And if you want to enter into full fellowship with God, you must live upon the Bible.

It comes right down in the end to the divine test, "Taste and see." If the Bible does not reveal God to you and help you to become more like God, then for all practical purposes it is not the Word of God to you. If it does, and it certainly will if you test it fairly, then you will not need any other proof of its authority.

And as to tearing the book to pieces and throwing away different portions of it because you do not like them, or because somebody has tried to prove that they were not genuine, all we have to say is, that you will find that a very unprofitable business before you get through with it. Every time that you decide to leave something out of your Bible, you will weaken so much more your confidence in the teachings of the portions which you still retain.

For our own part, we have not the least idea that every word and every line in the Bible as we have it is exactly what was originally written. Neither have we any idea that God told the original writers of the Bible word for word what to say. On the contrary, we believe that these men had the "treasure," the revelation of God's truth, "in earthen vessels," as Paul expresses it. But we are quite sure that the Bible is God's revelation of Himself to us because it does reveal God to us, and no one but God could do that. And we are quite sure that just as we have it, word for word and line for line, the Bible is exactly in the condition in which God by His providence has given it to us, and we are perfectly satisfied to accept it on that basis.

When Jesus was on earth, the Jews had a version of the Old Testament which we have every reason to believe was less correct than that which we now have, yet He accepted the version which He found in common use and quoted from it without hesitation as the authoritative revelation of God's will, asserting emphatically that "the Scriptures cannot be broken." He knew that the revelation of God in the Bible is a spiritual revelation, and that God had taken care to keep that intact in spite of errors of copyists.

If that Jewish Bible was good enough for Him, ours is certainly good enough for us, and for the same reason.

REVIVALS OF RELIGION.

In times of great spiritual darkness, when enemies supposed they had defeated the saints, and obliterated the cause, the Lord raised up such men as Navatus, DeBruis, Menno, Luther and Calvin, filled them with the Holy Spirit, clothed them with revival power, and by the scattered disciples, churches were re organized, and the doctrines of the Gospel were maintained.

Revivals had much to do with holding in check the "man of sin," and preventing Catholicism from taking the world. In them Protestantism rose and spread divine truth; Scriptural ordinances, and holy statutes are in force and practiced to-day so widely among the nations of the world. Thus it is that false religions and human dogmas are held in check, and the true religion of Christ is making progress in the world.

Revivals are eminently scriptural. They began very early in the history of God's people. Abraham, Moses, Samuel, David, Josiah, Hezekiah, Zachariah, the apostles and early disciples of Christ, all experienced them and well knew what they were and whence they came. The inspired men of God wrote of them. David, Habakkuk and others prayed for them to come. God gave positive commands and precious promises concerning them, and their effects were most salutary, as witnessed in the lives and conduct of multitudes of people. The law, long neglected, was read, attentive ears listened, days were set apart for the service of God, the Passover was newly kept, covenants were entered into, peace offerings given, confessions made, and there was great joy in remembrance of mercy and forgiveness divinely bestowed.

The New Testament abounds in revival teaching, urges them upon the disciples, sanctions them as they were carried from place to place by the winners of souls, and crowns them with fruits which will redound to the glory of God through all time and eternity. The soul stirring injunctions in both Testaments: "Awake, awake, put on thy strength, O Zion, thy beautiful garments, O Jerusalem, the holy city;" and "Awake, thou that sleepest, and arise from the dead and Christ shall give thee light," should be sufficient to arouse us to holy zeal, to fire our hearts with love, to clothe us with revival garments, and to lead us into the harvest field with gospel sickles in hand to reap in precious sheaves.

How genuine revivals of religion are secured is a question of vast consequence to us all. It is most evident that those directly instrumental in them, are those who are consecrated to Christ; who are in union and fellowship with him. As the work is wrought by the Holy Spirit, those who are thus used must be such as have the spirit, or whom the spirit has in unity with himself, and are by him fitted for his use. They must themselves be revived, have revival power in their own hearts by his very fullness in them.

All such have been "full of faith and of the Holy Spirit, that their speech and preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." If all Christians at present were thus endowed with the Spirit's power, what a wonderful time of spiritual growth and soul saving there would be all over the world.

Something of the like was seen in 1857 and 1858, when revivals shook, warped, and newmoulded towns, cities and whole communities. May such soon again be witnessed.

God's revivals are not "got up." "He shall come down as rain upon the mown grass as showers that water the earth. Until the Spirit be poured upon us from on high. I will pour my Spirit upon thy seed, I will pour out my Spirit." God is Almighty, and works as a sovereign; but after telling in Ezek. 36, the great things that he will do for his people, he says: "I will yet for this be inquired of by the house of Israel, to do it for them." He gives his Spirit to those who ask for him. The Pentecostal revival was ushered in by prayer. "They all continued with one accord in prayer and supplication." Prayer is the great agency to bring revivals down. This has been known by revival workers in all ages, and praying men and women have proved it to be so times without number.

Revivals follow seasons of heavy burden and mighty crying to God. David with this fact in view prayed: "Wilt thou not revive us again that thy people may rejoice in Thee." Habakkuk plead very earnestly: "O Lord, revive thy work." Days and nights spent in prayer and fasting have been followed by wonderful outpourings of the Holy Spirit.

Henry C. Fish, who was pastor of the First Baptist church in Newark, N. J., nearly five years, had almost continuous revivals, and baptized converts most of the months during the whole time. In a ministers' conference a short time before he fell asleep in Jesus-he was asked the secret of his success. His brief, grave reply was: "Brethren, I have lain upon my face before God by the hour." Why, God's pity, mercy and mighty arm are called out by mighty praying. "Shall not God avenge his own elect who cry day and night unto him." Who knows the secret of this praying? REV. D. B. GUNN,

in Christian Cynosure.

The General Conference of the Evangelical Association has adopted a "Non resident" or "Correspondence Course" of study for Ministers and such as desire to prepare themselves for the ministry, to be conducted similar to the well-known Chatauqua Correspondence School. This plan is not to supersede the formerly adopted course of reading for young ministers, but it is to be a systematic plan of further study in the same line. It is called the Evangelical College of Higher Education, and stands under the supervision of a committee appointed by conference.

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, ALLEN M. FRETZ, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., FEBRUARY, 1896.

The contribution received on the subject of our Monthly Concert for this issue will be withheld for the next number, to be given together with the responses on the second part of the general subject of *The Unity of Believers*. (See January number.) This whole subject is one of vast importance. The Saviour and the Apostolic writers laid great stress on it, and it is of the most vital concern to the Church to day. A congregation, or a denomination, or the church at large divided into bickering and contending factions is no doubt the devil's delight. Only a united church can carry conviction of the truth to the world. "That they also may be one in us: that the world may believe." Dear friends, read again prayerfully the 17th chapter of John and then write a paragraph or two on this subject for next month.

For the April number we suggest the following subject: *What is it to "be not conformed to this world," Rom. 12: 2, and to keep one's self "unspotted from the World," James 1: 27?*

A little book has come to the editor's desk entitled, "A New Programme of Missions." It is written by Luther D. Wishard, Secretary of the Foreign Department of the International Committee of Young Men's Christian Associations, with an introduction by Richard S. Storrs, D. D. The author outlines a proposed solution of the problem how to enlist a force for the world's evangelization, and points by way of illustration to the Students' Christian Movement in the west, in the far east, and in the colleges of Mission lands. There is much encouragement in this little volume for those who have at heart the great thought and work of bringing the evangel of peace to the ends of the earth, that the whole wide world way be won for Jesus Its breath is warm with the spirit of missions for the marvelous growth of which the last years have been the most remarkable in the history of the Christian church. Published by Fleming H. Reveld Company, Chicago.

FROM CORRESPONDENTS.

Hereford. The common saying, "Variety is the spice of life," has its application also in the sphere of religious work. Regularity in the appointed services of the church is quite important, but an occasional change by way of special services and seasons of worship serves to sharpen the appetite and to brighten and quicken the spiritual life. Such a reviving variation in the regular program of services we have enjoyed here during the past few weeks. First came the Christmas festival. This is always a joyous season. Young and old look forward to its annual return with bright anticipation. The preparation for it means, generally considerable work, but when done in the right spirit there is always a bountiful reward. This year there was nothing in the outward circumstances to hinder or mar the full enjoyment of our festival, unless we should mention the fact that our church was much too small to accommodate those who came to attend. There was nothing very elaborate about the program, but it was so arranged as to set forth impressively the great truths to be commemorated, and all entered into it with a heartiness that spoke of a real soul interest. The address by Bro. H. M. Clymer, of Philadelphia, was highly appreciated.

Next came the service on the evening of December 31, from 10 to 12 o'clock. Nearly a hundred persons joined in those hours in the study of God's word, in thanksgiving for the blessings of the closing year, and in prayer and earnest consecration for the year to come.

For the week of prayer the pastor had arranged for services every evening, except Saturday. The sermon on Sunday morning, January 5th, was from the text, John 14: 26—"The Power of the Holy Spirit in the Believer." In the evening the subject considered in the C. E. Society was "The Use and enjoyment of Prayer." One feature of the meetings during the week, which was especially in keeping with the spirit of the week, was the Christian fellowship evinced by the attendance and participation of ministers and lay members of different denominations. The following ministers besides the pastor addressed the different meetings: W. S. Gottshall, of Schwenksville, Pa.; H. H. Loose, of Menges' Mill, York county, Pa.; Samuel Mosiman, student of Wurtemburg College, Springfield, Ohio; Eli Keller, of Zionsville, Pa., and Rev. Seyfried, of Allentown, Pa. The attendance was very encouraging and the interest manifested indicated that many heart-prayers ascended to the throne of grace in behalf of the different phases of Christ's work under consideration. May the impressions received in these services bear fruit in our lives and may God graciously answer the prayers of his people that in them and through them His Kingdom may come.

Upper Milford. Our congregation has lost through death one of its oldest members, one who has been active and prominent in the affairs of the church for many years. Abraham Hiestand, who died January 5th, after a brief illness of only one week, was the last of the committee of three who superintended the erection of the present church twenty years ago. The other two were Peter Moyer and Abraham Geissinger. Thus one by one the laborers are called to their reward and the burden of the work is left on younger shoulders. Father Hiestand was a devoted and faithful member to the last. In the seat he of late was used to occupy in the services, close to the pulpil on account of his hard hearing, he was an inspiration to the pastor, and to all an example of devout attention to the word of God. In the assembly of the redeemed above the bodily imperfections and limitations will have passed away where the soul may bask itself in the perfect light and the enchanting music of heaven.

Bro. Wm. M. Gehman, who has been the efficient superintendent of the Sunday school for almost sixteen years, at the recent annual meeting tendered his resignation, to take effect at the close of his sixteenth year in May. At his urgent request the resignation was accepted and Albanus Shelly and Horace W. Schantz were elected as superintendents of the school. Bro. Gehman's administration has been characterized by faithful devotion to study and energetic and progressive work, and the school has prospered. He will continue to take an active interest in the welfare of the school. Bro Shelly has been assistant superintendent for several years and Bro. Schantz is the President of the Young People's Society. They are well qualified to carry on the work thus entrusted to their hands.

Philadelphia. The First Mennonite Church of Philadelphia has just closed the 29th year of its work for Christ. Although this has been a year of blessing, it has not been altogether devoid of its sorrows.

The following extracts taken by permission from the Pastor's report to the congregation at the last annual meeting would seem to illustrate this, for duriη g the year 38 new names were added to the membership of the church. Four members died and two removed. During the same period the Pastor preached 186 sermons, including 39 funeral sermons, and about 60 addresses at various times and places. In course of the year he made 1506 family visits and calls. This brought him into 221 families within the congregation and 211 other families Of these visits 1109 were to the members of the church. The above number includes 645 visits to the sick and dying; 497 of those were to members in the church, and 148 to the sick and dying of such who live outside of church relationship. Three new members have also been added in connection with the New Year's communion service.

The catechetical class which has just been organized by the Pastor, meets every Thursday night and is largely attended, the young people taking much interest in it. The minor organizations of the church are not idle and continue to develope more in spirit and in work with each succeeding year.

While we rejoice at these manifestations of divine blessings, our hearts have been saddened by the entrance of death in our midst. Even since the new year two members have already been called away. The first to receive the summons was Sister Elizabeth B. Weiss who died on January 8th, aged 65 years. She was a member of this congregation since 1876 and continued faithful until the end. She loved the church of her choice and even though she could scarcely understand a word that was said, yet she would rivet her attention to the speaker and was always to be seen in an earnest devotional attitude. "To the faithful until death is the promise of the crown of eternal life."

The other member called away was Bro. Alvin B. Shelly who died on January 10, aged almost 23 years. At the age of 17 he was admitted into the membership of this church by baptism. He was a young man modest and unassuming in his ways, but always ready to do what he saw that he could do and in this manner he won the love and esteem of all who came in contact with him. Towards the end of his short illness of ten days, he was made acquainted of the fact that it might be his last upon earth and he replied, "I should like to recover, but if God thinks best otherwise, I am ready." His church was always first and above everything and loyal as he was to the church, so stood he also faithfully by its organizations. He was a member of the Sunday-school and of the Christian Endeavor Society. Of the 79 young men received into the membership of the church since Bro. Grubb's pastorage, Bro. Shelly is the first to be called by death. E. E.

Phila., Jan. 22, '96.

ITEMS OF INFORMATION.

Bro. Cleophas Amstutz has been called to the ministry in the old Swiss congregation at Sonnenberg, Wayne county, Ohio.

Sixteen young people were received into the Garden Township congregation near Halstead, Kansas, in December, by the pastor, Bro. S. S. Baumgartner.

There are sounds in the air indicating that in certain quarters the thought is entertained of the school at Wadsworth, Ohio, coming into Mennonite hands again some day. May it be so!

Bro. H. J. Krehbiel, pastor of the congregation at Trenton, Ohio, has been spending most of his time of late with his aged father at Summerfield, Illinois, who is suffering with cancer and seemingly nearing his end.

The Mennonite sojourners and residents in the towns of Pomona, Ontario, and Cucamonga in Southern California united in holding a Christmas festival, and in the celebration of the Lord's Supper. There were twenty-six participants including Bro. A. A. Sommer, former pastor of the congregation at Dalton, Ohio, now at San Diego, California on account of his health. A congregation will probably be organized in that section before long.

The work at Pottstown is growing. The Sunday-school enrollment is creeping up having passed the 150 mark some time ago, and still they come, filling the little church every Sunday to the point of crowding. The preaching services too are well attended and steps have been taken to organize into a congregation. At the Christmas festival held on second Christmas evening many had to be turned away for want of room. The exercises were well rendered and those who could get in had a blessed time. May the work continue to prosper to the strengthening of the believers and the rescuing of the unsaved.

At the invitation of the Home Mission Committee of the Eastern Conference, Bro. Samuel Mosiman of Trenton, Ohio, spent several weeks visiting and preaching in most of our congregations in this section. The brother is pursuing a course of study at Springfield, Ohio, with a view to preparing himself for work in the gospel ministry. His vacation time was limited and it was on this account that to the committee's regret a few congregations had to be passed by. The brother has made many warm friends during his brief stay. His testimony for the Master in public and in private had the right ring to it. His plain heart searching presentation of the truth as it is in Jesus left a deep impression. May the Lord's blessing accompany him in his further study and work.

COMMON SENSE, OR BLOOD?

By JOSEPH S. TAYLOR, PD. D.

Not merely because I was born and bred a Mennonite, but for many other reasons I am opposed to the senseless cry for war which has swept through Congress and over the land like a whirlwind.

The situation seems to be this. England and Venezuela are disputing about a boundary. We say to England: "John Bull, we note your quarrel with our little neighbor. We don't know the merits of the dispute, but you must remember that you are a great big burly fellow, while our neighbor is a small weak chap. You ought to be ashamed to hit a baby! We are against fights anyhow. You must submit this quarrel to arbitration; if you don't, we will fight *you*."

That is, we are so much opposed to war as a means of settling international disputes, that if John Bull doesn't take our advice we shall make war on *him!*

It is of course a difficult question to discuss. The war spirit has run so high, and been so nearly universal, that the few who raise their voices for peace are in danger of being called cowards and traitors.

But for one, I should be perfectly willing, if our country were in danger from foreign or domestic foes, to go to the front and fight. My doctrine of non-resistance doesn't go to the extent of supinely folding one's hands while an enemy is despoiling our institutions and our firesides. Patriotism was an essential part of the religion of the ancient Hebrew, and it is a part of mine.

But who can say what it is now proposed to fight about? Is any foreign foe threatening any part of our territory? Is any one of our institutions threatened? What would history record as the cause of this war, if it should come? Well, this, probably: "The United States went to war in defence of the Monroe Doctrine." Nobody knows what that doctrine is. No two Presidents ever stated it alike. Not one citizen in a thousand can state it. But, even if it were clearly defined and well understood, it is still in doubt whether *it* applies to the present case. Some say it does. Some say it does not. Suppose we grant that the Monroe Doctrine is clear and applies. What then? Then the case is this: England is trying to take American territory by force from a weaker nation. But this is a proposition yet to be proved. Who knows that England is doing this? The President himself admits that he doesn't know, for he has just appointed a Commission to find out what the real boundary line is. Suppose this commission reports that England is right. The Schomburgh line is the rightful boundary line. Then we are in the position of having threatened England with war for insisting simply on her rights as determined by ourselves. What a dignified spectacle we shall then present before the civilized world!

In the meantime, irreparable damage has been done to public and private credit. The President follows his war message with another asking Congress to forego the usual Christmas holiday to save the Government from bankruptcy. In a single day, enough money was lost in Wall street to *buy* Venezueala.

A little common sense would have saved all this trouble. Common sense would have ascertained the *facts* first, and then made threats, if necessary. Common sense would have exhausted every resource of diplomacy, before even thinking of, much less threatening, war.

There will probably be no war. But that is not the fault of the President or of the politicians. It is because there are cooler heads than their's who are gradually making their influence felt. It is because the common sense of the nation is beginning to see that there is nothing to fight about. It is because the Christian manhood of the country feels the disgrace and inconsistency involved in a war between two Christian nations, while they stand idly by and see thousands of Christian Armenians butchered by the unspeakable Turk. If we must fight, let us fight in behalf of our common humanity and not in a fraternal strife which violates not only the principles of Christianity, but of common sense and common decency.

INTERESTING STATISTICS.

Every five years there is held in Haarlem, Holland, a meeting of representatives from the various Taufgesinnten (Mennonite) congregations of the Netherlands and the neighboring parts of Russia. At the meeting this year a statistical report of these congregations was prepared from which the following facts are gleaned:

Of the 137 congregations represented, 130 were in the Netherlands. One congregation did not report its membership. The other 136 have a total membership of 30,108. The number of pupils under religious instruction was 4209 boys and 5005 girls. In 130 of the congregations numbering 29,701 members the total sum of 218,655 florin, (371,340 marks) was raised annually for the support of ministers making an average contribution of 12,4 marks per member. Besides this 79 congregations provide rentfree residences for their ministers and 78 an exemption from state and municipal taxes. The weaker congregations received aid from the richer ones through funds established for this purpose to the amount of 44,650 fl. annually and from the state 11,100 fl. a year. During the five years the bequests to the different congregations amounted to the sum total of 110,487 florins.

GENERAL CHURCH INTELLIGENCE.

The name of the Endeavor Society in Germany has been changed from *Jugend Verein Christlicher Bestrebungen*, (Young People's Association for ChristianActivity)to *Jugend Bund fuer Entschiedenes Christenthum*, (Young People's Society for Decisive Christianity.) This was done so that the monogram "C. E." might be preserved. There is no foreign language that can literally translate "Endeavor."—MISSIONARY WORLD.

With the advent of the New Year three new publications made their appearance from the Publication House of the Evangelical Association at Cleveland, Ohio. Two of these, *Der Evangelische Bundesbote* and *The Evangelical Herald*, are published in the interest of the Young People's Societies, and the other, *Der Missionsbote*, in the interest of the mission work of the church.

The mission of the American Board in Armenia, which was started in 1830, and upon which over six millions of dollars has been expended, was totally destroyed by the Turks during the late Armenian riots and persecutions. Upwards of one hundred chapels, churches and school houses throughout the provinces, together with theological seminary and eight other mission buildings at Harpnt were burned. The Bible and Book Establishments in different parts of the country, belonging to the American Bible Society shared the same fate. A number of colporteurs and native preachers and teachers were murdered and their congregations scattered.

MISSION DEBTS.—The Mission Society of the Methodist Episcopal Church has a debt of $239,055; the American Baptist Mission Society's indebtedness amounts to $189,956; that of the Presbyterian Board of Foreign Missions to $174,853, and the Board of Home Missions of the same Church has a deficit of $258,000. The indebtedness of the American Board, (Congregationalist,) amounts to $114,632, and that of the Home Mission Board of the same Church to $179,000. The Wesleyan Church of England had a deficit at the close of the year amounting to $150,000, which, however, was since reduced to $50,000.

MISSION DEPARTMENT.

EDITED BY A. B. S.

REPORT OF THE SECRETARY OF THE MENNONITE MISSION BOARD FOR THE YEAR 1895.

Our work among the Cheyenne and Arapahoe Indians in Oklahoma and the Moqui Indians in Arizona during the past year has been so much similar to the work done in years past that in presenting a formal report of the work we could only repeat what has been stated in our reports of former years. Yet the work is progressing and the year just past has not been wanting of encouraging experiences. Our mission school at Darlington, Oklahoma, which, as was stated in our last report, had been closed for some time for want of pupils, is in a flourishing condition again, being filled with pupils to its full capacity. The school at Cantonment, Oklahoma, also continues to be well filled with pupils, who are industriously pursuing their various studies. At the school at Darlington a change of principal and teachers has taken place during the year. At Cantonment also a new teacher took the place of the old one, who resigned, and at the close of the year the former principal also left, leaving the position vacant for a new one to be sought. At the latter school an educated Cheyenne Indian has been employed for a number of years as one of the teachers. He has proved himself a worthy and efficient instructor and has given entire satisfaction throughout.

The Indians seem to be much more willing and ready to send their children to our mission schools now than they formerly were, so that there is no lack of pupils for the present. Instead of being obliged to go out and urge them to send their children to school, and in some cases bring the children in by force, as was formerly the case, they now bring them in themselves of their own free will, and thus fill our schools without any special efforts or compulsion on our part. This is one of the testimonies to show that our work done among these Indians has not been entirely without good results.

As the Government is gradually extending its school work and is establishing new schools for the education of the Indians, the idea is prevalent with some that mission schools in connection with other mission work are no longer a necessity, and that they should therefore be discontinued and the efforts expended on them be used to other purposes. This idea may be partially correct and becomes more and more so as additional government schools are erected and as more ample provisions are made on the part of the government to accommodate *all* the Indian children of school age. But as the present government schools erected for these Indians do not furnish adequate room for all the children that ought to attend school, it is deemed proper to continue our school work. In this we are encouraged by the fact, stated above, that the Indians send their children freely to our schools, some of them apparently giving them the preference to the government schools. Whether our Board shall continue its school work in the future, and the length of time during which it will be continued, depend in a great measure upon the circumstance whether the government will erect more schools for these Indians and upon the time when these schools will be erected. Should the government at any time make ample provisions for all the children, as it may be expected it will before long, the necessity of mission schools as we now have them may in a measure cease, and it is a question whether then these schools should or could be continued. But even then mission schools of a higher grade would presumably not be out of place.

Hitherto we have received for our schools government aid in the form of rations and clothing for the children. This has been a material assistance for our work thus far, without which assistance the work could not have been conducted as it was. We are, however, not unconscious of the fact that as the rations now received by the Indians are gradually withdrawn and will ultimately be entirely withheld, this assistance for our school work will also gradually diminish and ultimately cease. This will necessarily encompass our school work with increased expenses in the future, and it may thus possibly become a cause why this kind of work will have to be reduced to a smaller scale. Even now the sentiment is nourished by some that mission schools should be conducted entirely independent of government aid. It is the same sentiment prevailing among others who of late years have refused all government aid for their mission and school work among the Indians. Whether this sentiment is correct or not we shall not undertake to discuss in this connection. But in view of the fact that of the $463,505 set apart by the government for the education of indians during the year 1895, one solitary church received $369,215, or a little more than 75 per cent. of the whole amount appropriated, it would almost seem as if the other churches were justified in refusing the small pittance coming to them.

The government contract school at Halstead, Kansas, was continued during the year as before with a somewhat smaller attendance, the number of pupils not being equal to the number specified in the contract. The contract has been renewed for the present year for a somewhat smaller number of pupils.

Besides the school work, our Board sustains five different missionaries among the Cheyennes and Arapahoes and one among the Moquis. All these are engaged in spiritual work among these Indians. Several of them have acquired a sufficient knowledge of the language of their respective tribes so as to be able to speak to them in their vernacular tongues. There seems to be an increasing desire on the part of the Indians to be instructed from the Word of God. And as a small Reading Book has been published in the Cheyenne language, of which I made mention in my last report, in which translations of passages of the Bible are contained, some of these Indians are now learning to read portions of the Bible themselves. Thus the seed is sown and it will at some time bear its fruit.

Two new stations have been taken up during the year. One at Arapahoe and the other at Dyke, Oklahoma. The field at Arapahoe is principally among the Cheyennes and the one at Dyke mainly among the Arapahoes. Both missionaries have made some advances in the study of their respective languages.

Our work among the Moquis in Arizona is comparatively in its infancy yet. The field seems to be a hard one. Gross superstitions of the worst kind are rampant. Snake dances and other superstitious ceremonies are prevalent and constitute the religion of these Indians. Yet the work is not without encouraging features. The Indians seem to be friendly disposed towards our missionary and apparently become more so the longer he is among them, some of the leading members of the tribe expressing the desire that more missionaries be sent them. Rev. Voth, our missionary, has acquired some knowledge of their language and has succeeded in acquainting himself with their religious ideas and heathen modes of worship. As he has now finished the erection of the necessary buildings at the station, it is expected that he will be able henceforth to do more active mission work than he has done in the past.

Viewing our work in general we find no reason to be discouraged in it. There are many obstacles to be overcome and many drawbacks to encounter. One sad and in a great measure discouraging feature is the fact, that many of the young Indians, after having attended school for a while and having given great promises for the future, among them some who have made an open profession of religion, go back to the camp and ultimately fall back in their heathen mode of living. This is extremely sad and discouraging. Yet if we consider the influences surrounding them and the temptatons which they have to endure, it is no wonder that such is the case. These young Indians after they have left school have nothing to do to engage their time and attention. They are surrounded by idleness and sinfulness. Is it in the least surprising that with such environments they become idle, loafing, shiftless Indians like the rest? Idleness is always the mother of mischief. One of the greatest preventives of crime is a useful occupation. An indolent Christian is at best but half a Christian, and stands in great danger of losing the little religion he possesses. It is among these young partly educated Indians, where, in our opinion, the church has a mission to perform. This does not only consist in giving them the necessary spiritual supervision and instruction, but none the less in assisting them in procuring some useful occupation and in leading a settled, civilized life.

In addition to what was contributed by the government, by Ladies' Aid Societies, Sewing Circles, etc., our Board expended during the year for the support of Indian Missions $6,404.90. The sum received from the government for the contract school at Halstead amounts to $2,633.49.

A. B. SHELLY,
Sec. Mennonite Mission Board.

Col. Geo. W. Bain, the matchless Kentucky orator, has this to say on the theory of evolution: "When I remember the years of Methuselah, and look about me and see men tottering under their three-score years and ten to-day, I am inclined to think that there has not been a steady evolution upward during the centuries. Down in Kentucky, some time ago, young Harry Clay, the son of our great Southern statesman, lay bleeding to death from a wound inflicted upon him in a drunken brawl by a liquor seller. In the same city at the same time the grandson of John J. Crittenden, one of the brightest men who ever graced the United States Senate, was also dying from injuries received while drunk. And at the same hour, the great grandson of Patrick Henry was in a prison cell, brought there by drink. Look at those great men way off there on the summit of fame, and then look at their offspring disgraced by drunkenness. My friends, I will leave others to determine whether man has by a process of evolution risen from an original brute condition. But the cases I have mentioned are not evolution but devolution."

SUNDAY SCHOOL.

BY A. M. F.

MONTHLY MEDITATIONS.

1. It is not necessary for all men to be great in action. The greatest and sublimest power is often simple patience.

2. What we say and what we do proclaim what we are. Our words, looks, actions are the fruit by which it will be known whether we are serving God or mammon. We may not see the fruit but others will.

3. Kind looks, kind words, kind acts, and warm handshakes—these are true means of grace when men are in trouble, and are fighting their unseen battles.

4. In the Lord's record are written all those that do what they can, though they cannot do what they would.

PRACTICAL LESSON POINTS.

Lesson 5.—February 2d.

The Power of Jesus.—Luke 5: 17-26.

There were Pharisees and doctors of the law sitting by where Jesus with his miraculous healing power was, but still it does not appear that they were healed; to the contrary we can assuredly conclude they were not; for they were lacking one requisite to be healed, and had that one barrier that would debar them and any one else from the saving power of Christ—the faultfinding and accusing spirit. The helpless palsied one was healed because he had faith, because others who had faith brought him to Jesus. It was a faith that was mighty to overcome obstacles. Not only was the body but also the soul healed. The frequent display of his divine power added one proof upon another that Jesus was more than human. Wherever Jesus went he found wretchedness. Wherever he found wretchedness he bronght relief. He found deep misery in soul and in body. He exhibited great grace and love, in the remarkable cnres which he wrought. An incurable malady was as yielding to his power as any ill. Sin sickness, the most stubborn; impossible for man to cure, was within Jesus' power to heal, is still.

Lesson 6 —February 9th.

The Sermon on the Mount.—Luke 6: 41-49.

These verses are the closing words of this memorable sermon. This lesson has rich beauties. Christ leads us from one step to another until the climax is reached, and we see how Christ is all in all to every Christian from his first step until he is safely harbored in heaven. A Christian's duty can easily be seen in the opening of the lesson. The Great Teacher stood before a company of people fearlessly declaring the rule of life for all who desired to enter heaven. He would teach the servant to be as his Master. Knowing human nature, and seeing how much easier it was to see other's faults than one's own, he hesitates not to enlighten their minds by the forcible contrast between a mote and a beam, with a personal application upon them. Divine life in the individual, like the sap in the tree sends spiritual health all through his nature. A Christian's example is the translation of God's word into daily readings. By his example a Christian proves the effect of grace in the heart. His good treasure is seen by the world through his example. The value of grace; the line of distinction between Christianity and worldliness; the beauty of holiness are all made discernable by the example of a Christian. A Christian's hope is his anchor, for it is fixed on Christ. He builds upon his Word, and trusts in the merits of his shed blood. His faith is tested in the tempest of doubt, in the tempest of affliction, at last in the tempest of death, but the promise is sure.—"Nevertheless the foundation of God standeth sure."

Lesson 7.—February 16th.

The Great Helper.—Luke 7: 2-16.

In this lesson we have two instances in which Jesus proves himself the *Great Helper:*—He restored, by word, the one "ready to die," and raised to life he who was being borne to his burial. Prayer and faith are most intimately connected. The sickness of the servant was the incident which brought both into exercise. The centurion found the source of power when he heard of Jesus. Testimony of Christ encouraged him to apply to Him for help in this time of helplessness and need. The prayer of his friends was for help, and faith looked for its grant. The need was urgent. Faith in the Physician was in exercise. Humility in approaching the Healer had been an inspiration to faith. The evidences of faith which the Jews mentioned to Jesus, in their intercession for the centurion, were such as human eyes count worthy. Indeed they must be seen where the heart is loyal to the true God. The judgment of Jesus upon the centurion was fixed upon his faith. More than by his generosity in building a synagogue for the Jews, and by his evident love for Israel, was this centurion prized by Jesus. Though uncircumcised he had faith, a faith accompanied by deep humility; Jesus prized that. Christ was not only the healer of disease, but as well the vanquisher of death. The meeting of the Savior with the funeral procession was a proof of the special Providence of God. The life of Jesus is one long record of compassion. The best fruit of all the miracles which Jesus wrought, was the glory of God.

Lesson 8.—February 23rd.

Faith Encouraged.—Luke 8: 43-55.

As the last lesson so this has two instances of Christ's power to help. While the former lesson was intended to magnify that power, this lesson is intended more to magnify and encourage the counter-part of that power in us. Jesus encouraged and strengthened faith in many ways, so as to help all kinds of persons in all circumstances; by active service, by assurance of success, by close relations to himself, by power over nature, by power over unseen powers of evil, over diseases and death, by sympathy in trouble, by leading to open confession, by trial of faith through wise delays. There are two ways of touching Jesus. The crowd touched Jesus, and received no healing influence. The woman touched him in faith, and was made whole. Christ has untold blessings for all; but what men receive from him depends on the faith and love with which they come to him and touch him. It is the common experience. To some Jesus is nothing; to others he is life, love, inspiration, salvation. Jesus is unchangeable. As sympathizing as when he had compassion on the blind beggar by the wayside. As gracious as when he blessed the woman of another race than his own. As gentle as when he took the tiny babies in his arms and blessed them. As willing as when he healed the woman having an issue of blood. As powerful as when he said to the maiden, "arise." Let us in faith trust him.

THE YOUNG PEOPLE.

BY A. M. F.

WORDS.

Words are things of little cost,
Quickly spoken, quickly lost;
We forget them, but they stand
Witnesses at God's right hand,
And their testimony bear
For us or against us there.

Oh, how often ours have been
Idle words and words of sin!
Words of anger, scorn, or pride,
Or deceit, our faults to hide;
Envious tales, or strife unkind,
Leaving bitter thoughts behind.

Grant us, Lord, from day to day,
Strength to watch, and grace to pray
May our lips, from sin kept free,
Love to speak and sing of Thee,
Till at last we learn to raise
Hymns of everlasting praise.

CHRISTIAN ENDEAVOR TOPICS.

FEB. 2.—Laborers together with God. 1 Cor. 3: 6-23. (Christian Endeavor Day.)
FEB. 9.—Christ's warnings. Matt. 7: 21-27.
FEB. 16.—Loyalty to our Church. Ps. 84: 1-12.
FEB. 23.—What faith can do for us. Heb. 11: 1-10; 12: 1, 2.

QUESTIONS FOR OUR YOUNG WORKERS.

CO-WORKERS.—1. Who are they? 2. For what? 3. What will be the reward?
WARNINGS.—1. Against what? 2. Why should we heed them? 3. What the result of not heeding?
OUR CHUCH.—1. Why do you prize it above others? 2. Its main distinctive characteristics? 3. What are its great needs?
FAITH.—1. What is true faith? 2. What does faith make us? 3. What does faith bring to us?

DIRECTIONS FOR USING THESE QUESTIONS.

Take your Bibles and find suitable answers. Use these answers in your meetings. Copy the questions, under the respective headings with numbers, write after them your answer, and mail to the editor of this column, and notice will be made in issue of following month.

A. M. FRETZ,
Souderton, Pa.

CHRISTIAN ENDEAVOR IN BOHEMIA.

Bohemia has three societies of Christian Endeavor—at Prague, Pilsen, and Husinec, as the result of the visit of Dr. Clark. Two others will soon be started. Rev. Alois Adlof, the leading Endeavorer here, writes that the Christian Endeavorers have no less an object than the evangelization of Bohemia! There are twelve thousand towns and villages in Bohemia! and the Endeavorers hope to take the Gospel into every town and village before the close of this century. Christian Endeavor ever believes in attempting great things for God.

Associate with men of good quality, if you esteem your own reputation; it is better to be alone than in bad company.

HAPPY WITHOUT IT.

A little boy had broken his handsome arrow and came to mamma to have it mended. His lip quivered a little and tears came into his eyes, as he saw his toy so damaged.

"I will try to fix it, darling," said his mamma, "but I am afraid I can not do it."

He watched her anxiously for a few minutes, and then said cheerfully, "Never mind mamma; if you can't fix it, I will be *just as happy without it.*"

This is the great secret of being happy in this world. If we can be happy without things, we are sure to be happy with them. The happy must be inside. It depends on what we are, not upon what we have, or what we can do. Would we be what many a rich man *is*, to have what he has?

John Willis Baer, secretary of the United Society of Christian Endeavor, in a recent issue of the *Golden Rule* answers some questions as to the Y. P. S. C. E. from which we subjoin a few:

Q.—When and where was the first society of Christian Endeavor established?

A.—February 2, 1881, at Portland, Me.

Q.—For what purpose?

A.—For the training of young converts for the duties of church-membership, to promote an earnest Christian life among its members, to increase their mutual acquaintance, and to make them more useful in the service of God.

Q.—What is now the purpose of the society?

A.—The same as at the beginning—to train young people for the duties of their own church and denomination. It exists to make young people loyal and efficient members of the church of Christ. Like the Sunday-school, each society is *in* some local church and *in no sense outside of that church.*

Q.—How would you plan to form a society?

A.—Have your pastor start it, or make sure that he is fully in sympathy with the society. Arrange for a meeting, and have as many present as possible. Read the constitution carefully, and then organize. Elect officers, and complete at least the prayer-meeting and lookout committees the first meeting. Have the lookout committee carefully canvass the young people of the church, and present at the next meeting the names for active and associate members. Begin at once to work. Have meetings of members of committees, and let them understand the work each has to do.

Q.—How many societies are there now?

A.—Over 42,800 with over 2,568,000 members, chiefly found in the United States and Canada, also in Great Britain, Australia, China, Japan, India, Germany, France, and in all missionary lands.

Q.—What are its distinctive principles and features?

A.—The prayer-meeting pledge, honestly interpreted; the lookout, prayer-meeting, and social committees, and the consecration meeting with its roll-call. Other committees are optional, and the constitution is entirely flexible in other points, according to the needs of the local church.

The tones of human voices are mightier than strings of brass to move the soul.

MARRIAGES.

DRISSEL—RICKERT.—On December 25th, 1895, at the home of the bride's parents, on Main street, Wadsworth, Ohio, by N. C. Hirschy, John B. Drissel, of Philadelphia, Pa., to Emma Rickert.

DEATHS.

LOUX.—On December 22, 1895, in Hilltown, Bucks county, Pa., of consumption, Anna, wife of Enos B. Loux, aged 36 yrs., 3 mos. and 26 days. Intérment on December 28th at Blooming Glen Mennonite church. Funeral services by Abraham F. Moyer, Henry B. Rosenberger and Allen M. Fretz.

LENHART.—On December 25, 1895, in Philadelphia, Pa., Emeline Lenhart, aged 63 yrs., 6 mos. and 24 days. Funeral services in First Mennonite church, Philadelphia, by N. B. Grubb.

MOLL.—On December 28, 1895, Lillian, daughter of Milton and Essie Moll, aged 2 yrs., 7 mos. and 10 days. As the interment had to be private, memorial services were held in First Mennonite church, on Sunday, January 5th, when the pastor, N. B. Grubb, preached on "Salvation of Children." Text, Rev. 12: 5, last clause.

COOPER.—On December 31, 1895, at State's Asylum, Norristown, Pa., Clara Cooper, aged 35 yrs., 10 mos. and 23 days. Funeral services at the house of her husband, in Philadelphia, on January 3d, by N. B. Grubb.

HIESTAND.—On January 5, 1896, near Zionsville, Pa., Abraham Hiestand, aged 70 yrs., 11 mos. and 13 days. Interment on the 11th in the Zionsville Mennonite cemetery. Funeral services conducted by Eli Keller and A. B. Shelly.

SHELLY.—On January 6, 1896, in Richland, Bucks county, Pa., Amanda, wife of William B. Shelly, aged 35 yrs., 8 mos. and 21 days. Interment at East Swamp Mennonite church. Funeral services by L. B. Taylor and A. B. Shelly.

WEISS.—On January 8, 1896, in Philadelphia, Pa., Elizabeth B. Weiss, widow of the late Samuel W. Weiss, aged 64 yrs., 6 mos. and 13 days. Funeral services in First Mennonite church on January 13th by N. B. Grubb. Text, Job 30: 23. Interment the next day at West Swamp Mennonite church, where services were conducted by N. B. Grubb, A. B. Shelly and A. S. Shelly.

"It pleased the Lord our mother dear
To call, though to our heart so near;
And we are left, since she is gone,
To bear the load of life alone.

How hard it was to give her up,
But God has filled the bitter cup,
He took our precious mother away,
His will be done, we humbly say."

SHELLY.—On January 10, 1896, in Philadelphia, Pa., Alvin B., son of Jacob F. and Catharine Shelly, aged 22 yrs., 8 mos. and 18 days. Funeral services in Firt Mennonite church, Philadelphia, on January 14th, when the services were conducted by N. B. Grubb, assisted by A. M. Fretz, A. S. Bromer, C. H. Moyer and Silas M. Grubb. Interment next day at West Swamp Mennonite church, where the services were conducted by N. B. Grubb, assisted by A. B. Shelly and A. S. Shelly.

THACKERY.—On January 17, 1896, in Philadelphia, Pa., Samuel A. Thackery, aged 30 yrs., 3 mos. and 16 days. Funeral services by N. B. Grubb and C. H. Thomas. Interment in Greenwood cemetery.

KINSINGER.—On January 19, 1896, near Trenton, Ohio, after a brief period of suffering, Helena Kinsinger, aged 53 yrs., 9 mos. and 17 days. She leaves her aged parents, one brother and five children to mourn her loss. Funeral services conducted in the German and English language by J. B. Baer.

NICODEMUS.—On January 20, 1896, in Philadelphia, Pa., from the effects of being run over and having his limbs crushed, Rev. F. L. Nicodemus, (minister of the church of God) aged 54 yrs., 11 mos. and 2 days. The funeral services were held in "Dover Hall," where Bro. Nicodemus preached to his congregation just one week prior to the funeral services. The services were conducted by G. F. Cowen, N. B. Grubb and C. H. Thomas, assisted by the Ministers of the community. The remains reposed life like in the casket with an open Bible and his finger pointing to the text he last spoke from. It was impressive indeed to lay a pastor so faithful to his grave. Interment at Harrisburg, Pa.

CONTRIBUTIONS.

For our Indian Mission received during the month of December, 1895.

From congregations of the Western District on account of money owing the Mission Board by that conference, $56.85; Alexanderwohl cong., Kan. $21.00; A. A. Sommer, $1.00; Cong. at Bluffton, O. $24.00; First Menn. cong., Phila., Pa. $23.10; Cong. at Marion, S. Dak. $5.40; one of the Sunday-schools of the Alexanderwohl cong. Kan. $3.25; West Zion cong., Kan. $7.51; Jacob Galle, Moundridge, Kan., balance of a fund left in his hands, $5.50; Cong. at Bingham Lake, Minn. $29.73; Bethel cong., Mt. Lake, Minn. $52.00; Mary Schenk, N. Y. 50c; Summerfield, Ill. cong. $26.00; Halstead, Kan. S. S. $11.73; Halstead Ladies Sewing Circle $32.00; Halstead Girls Sewing Circle, $10.00; Sister J. Witmer, LaSalle, N. Y. $3.00; Uriah Binkley, LaSalle, N. Y. $7.00; Canton cong., Kan. $6.50.

Gratefully acknowledged,
G. HARDER, Treas.

For Home Mission Work of General Conference.

Through J. B. Baer:—From Bethel cong., Mt. Lake, Minn. $30.00; Rev. B. Becker, Marion Junction, S. Dak. 50c.; Rev. A. Williams, S. Dak. $1.50; Salem cong., Childstown, S. Dak. $50.00; Cong. at Loretta, S. Dak. $15.00; Cong. at Wisner, Neb. $42.50; Cong. at Henderson, Neb. $17.05, and cong. at Bluffton and Pandora, Ohio, $25.00. From cong. at Halstead, Kan. $20.00; Halstead S. S. $6.30; Cong. at Hillsboro, Kan. $10.00; Cong. at Summerfield, Ill. $19.30; from S. S. at Pandora, O. $12.00; Mary Conrad, Vancouver, B. C. $2.50; West Zion congregation Kan. $5.24. Gratefully acknowledged,
D. GŒRZ, Treas.

For Publication Fund.

From Dr. S. S. Haury, Newton, Kan. $1.70; Christine Neff, Bloomington, Ill. $1.50; J. S. Moyer, Centre Valley, 20c.; S. S. at Pandora, O. $12.00; Geo. Ringelman, Plumsteadville, Pa., $3.15. Gratefully acknowledged,
MENNONITE BOOK CONCERN.

For the Mennonite Orphan Society, Halstead, Kansas.

Received from Oct. 15, 1895 to Jan. 10, 1896.

From the congregation at Pawnee Rock, Kan. $3.30; Widow Billon, Moundridge, Kan. $1.00; children of D. E. Schmitt, Moundridge, Kan. 50c; H. Franz, Gossel, Kan. 10.00; Jacob Dueck, Manitoba, 50c; P. P. Schmitt, Gossel, Kan. $10.00; J. J. Bergen, Brainerd, Kan. $10.00; Zions S. S. West Point, Iowa, $10.17; D. E. Schmitt, Moundridge, Kan. $5.00; Jacob E. Krehbiel, Summerfield, Ill. $5.42; Val. Krehbiel, Moundridge, Kan. $5.00; H. Dalke, Moundridge, Kan. $5.00; Jacob Rupp, Moundridge, Kan. $5.00; Dr. S. S. Haury, Newton, Kan. $5.00.

Many Thanks to the kind givers.
H. DALKE, Treas.

MENNONITE YEAR BOOK FOR 1896.

The Year Book should find its way into every English reading Mennonite family, and its contents are of such a character as to recommend it to all who take an interest in the Mennonite church. The books will be sold at the following rates:

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—I COR. 3: 11.

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NOTHING AND SOMETHING.

"It's nothing to me," the beauty said,
With a careless toss of her pretty head;
"The man is weak if he can't refrain
From the cup you say is fraught with pain."

It was something to her in after years,
When her eyes were drenched with burning tears,
And she watched in lonely grief and dread,
And started to hear a staggering tread.

"It's nothing to me," the mother said.
"I have no fear that my boy will tread
The downward path of sin and shame,
And crush my heart and darken my name."

It was something to her when her only son
From the path of life was early won,
And madly cast in the flowing bowl
A ruined boy and a shipwrecked soul.

"It's nothing to me," the merchant said,
As over the ledger he bent his head;
"I'm busy to-day with the tare and tret,
And have no time to fume and fret."

It was something to him when over the fire
A message came from a funeral pyre—
A drunken conductor had wrecked a train,
And his wife and child were among the slain.

"It's nothing to me," the young man cried.
In his eyes was a flash of scorn and pride—
"I heed not the dreadful things you tell;
I can rule myself, I know full well."

'Twas something to him when in prison he lay,
The victim of drink—life ebbing away,
As he thought of his wretched child and wife,
And the mournful wreck of his wasted life.

"It's nothing to me," the voter said;
"The party's loss is my greatest dread."
Then he gave his vote for liquor trade,
Though hearts were crushed and drunkards made.

It was something to him in after life,
When his daughter became a drunkard's wife,
And her hungry children cried for bread,
And trembled to hear their father's tread.

Is it nothing to us to idly sleep
While the cohorts of death their vigils keep,
Alluring the young and thoughtless in—
And grind in our midst a grist of sin?

It is something—yes, all, for us to stand,
And clasp by faith our Saviour's hand—
To learn to labor, live and fight
On the side of God and changeless right.

—*Selected.*

PHARISEES OF DRESS.

Speaking of the present approved style of women's dress, which involves so much superfluity of material, I believe it is fair to say that the "wealth of sleeves" wasted in a single month in the one city of New York or Philadelphia would suffice to pay for a substantial garment for every man, woman and child in the crop-blasted counties of the State of Nebraska.

I remember a remark of one who had a strong sense of the beautiful and picturesque in nature and art, that, after beholding the fatiguing styles of fashionable attire, it was a real rest to him to see an Irish serving-woman in her simple everyday dress, with its lines flowing straight to the feet without any excrescences or extravagances. So the early Christians, believing that the pursuit of the world's changeable fashions begot a worldly spirit and an antagonism to the cross, encouraged simplicity in this as in other particulars. I believe that the simplicity in this regard on the part of Frances E. Willard, undeviately held to for a good many years, has proved to be for her a possession of strength.

Not long ago, a justice of one of the criminal courts of New York city expressed a decided opinion, relative to a harrowing case of desertion that had come before him, that the love of dress had proved the ruin of many young women. In a recent letter this gentleman has repeated the assertion: "My experience on the bench was very extensive, and led to the conclusion in my mind that the principal cause to which the evil referred to may be traced is the unfortunate and pronounced desire for dress."

In the *American Messenger* some five years ago there occurred a brief and practical narrative on this subject from the pen of Annie A. Preston—a true relation I took it to be—concerning one who came to a small city and took a position as teacher in a public school. While so engaged she became acquainted with a couple who were Christians, but who were in such indigent circumstances that they thought their attire not good enough to wear to church. The young teacher at once removed the plume from her hat, and, later, dressed in a plain print gown accompanied the couple to the place of worship. She subsequently became the wife of a judge who was also a railway president. The account concerning her concluded: "She still kept ap her plain attire at church, and occupied her abundant leisure in going about among the poor. From the most dressy church in the city we have become the plainest, and from a church of almost exclusively wealthy people we have a large membership among the working classes. Our coldness and purse-pride have been replaced by enthusiasm for the Lord's work. The present prosperity of the church is all due, under God, to the influence for twenty years of that sensible, amiable woman."

The following item of information concerning a movement in behalf of simplicity, occurring in that city of the world which I suppose has led women into gayety and extravagance of style more than any other, and properly conclude this article. It is stated by Emily Holden in the "Examiner" that a society of influential women has been formed in Paris called the "League of Simplicity." This is for the purpose of creating a sentiment against the too luxurious manner of living which prevails in dress and entertainments. A favorable result is already, it is affirmed, to be observed in a greater simplicity of dress, in the streets, and a tendency to less ostentation in the matter of luncheons and dinners. Hoping that the organization may be strengthening, it is also well to bear in mind that, whether in this or in any other direction of Christian duty, a "league between God and one faithful soul will prove a power for good in the world."—*Josiah W. Leeds.*

THE TRUTH IN SIMPLICITY.

A writer in the *Sunday School Times* brings strong testimony in favor of simplicity of speech, which according to the teaching of Jesus should always characterize the children of God. He says:

I was conversing with a lawyer recently, when he made the seemingly strange statement that a client's truthfulness may be doubted when he asserts it, and, if he seeks to clinch his statement by claiming church-membership, you may conclude at once that he is lying! This was not said in a spirit of cynicism, or for the purpose of casting any slur upon the church; the lawyer himself is a worthy church member. He was not speaking of a witness in court, but of a client confidentially setting forth his case to his lawyer. Under such circumstances, one may be expected to tell the truth; but if he says, "Now I am telling nothing but the truth," it is well to be suspicious. If he says, "This is the truth, for I am a member of the Blank Church," be sure that he lies!

Possibly my friend has overstated the truth and it is very possible that, in many instances, men may tell the truth when they aver it needlessly, and that they may not lie when they bolster their statements by calling attention to their honorable positions in society; but there is surely a measure of truth in his statement, and what is the reason for it? Why, when a man is lying, he deems it necessary to fortify his statements in every possible way. Falsehood stands on so small a base that it will easily topple and fall. A lie is as a pyramid inverted. It needs bolstering. The truth is like a pyramid with vortex in the air. You can overturn it only with difficulty. Rather, it is like a cube—overturn it and it stands as firmly as before. The truth needs no bolstering; it is its own best defense and support. It needs no label, "This is truth," no hand stretched out to steady it, more than did the ark coming up from the house of Abinadab, no buttress more than the Bible needs buttressing.

My friend the lawyer questions the wisdom of the law that requires the taking of oaths. If a man is a truthful witness, he can no more than tell the truth under oath; or, if he is an honorable man, he can no more than honorably discharge the functions of his office when he has solemnly sworn so to do. If he is untruthful and dishonorable, will an oath save him? What need of juries if oath bound witnesses should always tell the truth? or of bonds if oath-bound treasurers would faithfully fulfil their trusts?

Do we not also discover the same difficulty in many of our superlative expressions—an attempt to fortify some weak statement by needless epithets? Why do we say, "It is awfully cold," or "perfectly lovely," or "exquisitely delightful," and heap up words like Ossa upon Pelion, unless we are conscious that we are telling what is untrue, and that our statement needs buttressing?

How much better is the simpler speech that is true, the words that clearly utter the thought of mind, the life that needs not oath nor great and sounding titles to give it the genuine ring. "But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one."

UNITY OF BELIEVERS.

That the present divided condition of believers is contrary to God's will and the teachings of God's Word is evident. This division was not prompted by the Holy Spirit, but by him who seeks the destruction of God's Kingdom by stealing the spirit of charity, and substituting the spirit of selfishness. In Christ we are all one, if we are more we are subject to Paul's censure, 1 Cor. 3: 3–7

And when Paul, Eph. 4: 15–16, speaks of *one body*, he means that there is only *one church*, of which Christ is the *one head*. Evidently God had intended that there should be a living union between believers of the same body. A body with two heads or a head with two or more bodies is a monstrosity.

In the allegory of the vine (John 15) we see plainly that there can be but one kind of grapes. Nature produces different varieties, but only on different vines: the fruit of one vine is the same on every branch. We never call the grapes of different branches of the same vine by different names, and we do not believe that Christ had intended his followers to be so classified. Christ wanted his believers to be one in spirit, one in rights and privileges, and one in the blessedness of the future world, and what we intend to be there we must begin to be here. The first believers were of one heart and one soul, Acts 4: 42; why not now? We neither attend to the example nor to the truth of Christ. Be of Christ's mind, Phil. 2: 5, which means, work and pray that this unity may come to pass.

John 17: 23, "That the world may believe that thou hast sent me," is of all reasons the greatest why believers should be united. The impression upon the world that Christ's mission was divine, that our Christianity is real, is made by the unity of believers; but instead of convincing the world of the divinity of the Gospel by the unity of believers, the church by its division often generates infidelity within its own bosom.

Before this unity can be realized and effected, several things must be done. The spirit of Love and Truth must descend upon the believers and drive sectarianism to the pit whence it must have originated. When once we worship a name, a creed. a reformer, etc., we are fast drifting away from *the name of the Reformer*; "Christ all and in all."

To divide believers was Satan's first aim, to make their division permanent he filled the different sections with jealousy, rivalry, and selfishness. To this he managed to add a large degree of carnality, which from its very nature makes unity in Christ impossible. Selfishness, sectarianism, and carnality eat out the heart of Christianity. Subtract these from the church and add Christ's loving, humble, sacrificing, sanctified, zealous, and obedient spirit to Christianity, then soon there will be one shepherd and one fold.

As long as churches of the same name stand so divided, and seem to labor for still less fellowship, Christ's spirit is not reigning. When once the greatest thing in the world (1 Cor. 13: 13), is practiced as much as it is preached, then may we expect strength in union; and when once the believers among themselves become united, then we may expect a union between bodies of believers.

You and I can labor toward this end, not by becoming anything or everything, nor by being anything else than we are, except that we become more like Christ, and the closer we come to Him the closer we come togeteer. Do and pray as our Savior did.

W. S. GOTTSHALL,

Schwenksville, Pa.

WHAT IS REQUIRED ON MY PART IN ORDER THAT FOR ME CHRIST'S PRAYER FOR THE UNITY OF HIS FOLLOWERS, JOHN 17: 21–23, MAY BE REALIZED?

As the Father lives in the Son, and the Son in the Father, so the Son lives in us and, by His living in us, we are closely united one with another. It is by being in Christ and through him in God, that his believers live in each other. That which separates them is what they have of *self* in their views and will; that which unites them is what they have of Christ.

Unceasing prayer is required on the part of every Christian before this unity can be realized. But even then prayers will be of no avail without steadfastness of faith and whole-souled service for Christ—a life consistent with his teaching. This is found in the perfect example before us. Christ was all the time laying the foundation of the very thing for which he prayed. He taught his disciples so that, through them this union might be effected among his people.

Since Christ is our standard, we have but to imitate him; and in order that for me his prayer for the unity of his followers may be realized, I must live a life of unselfishness and love—have true sympathy for my fellowmen—be kind to every one with whom I meet, not only in word and deed, but also in thought.

Each one of us has his individual place to fill, but if we are right with God, we are one.

Augusta H. Hirschy.

BUILDING UP YOUR OWN CHURCH.

"You ought to work to build up your own church and the local congregation to which you belong. The stronger your church is in members and influence, the greater its weight and momentum in doing good. You add to your own force by giving force to the church you work in, you do more for Christ by building up and strengthening the body of Christ. But we are to labor, not only for the Church's outward strengthening and enlargement, but to build up each member in spiritual power and earnestness and liberality. Work to increase the spiritual force, and to turn it more effectively in the channels of good.

"If there is a decline in the habit of churchgoing, one chief reason for it is that thousands of children have been allowed to grow up without forming and cultivating this habit. Some parents have the foolish notion that it does a child no good to be compelled to attend church. They do not reason this way about attending school or about the learning of other wholesome habits. The boy who has an aversion to the daily washing of his face or combing of his hair is not allowed to exercise his perferences in these matters. He learns habits of neatness, habits of study, habits of industry, by being compelled to cultivate such habits. Why not in the same way teach him habits of reverence, of worship, of Sabbath observance and church going?"—*The Cumberland Presbyterian.*

In your teaching, be slow and sure and thorough. Remember the old maxim, "The more haste, the less speed." This is as true of teaching as of many other things.

WHY JOHN G. WOOLEY BECAME A TEMPERANCE REFORMER.

Mr. Wooley while speaking in Music Hall, Boston, during the great International Christian Endeavor Convention described the scene that caused him to become a temperance reformer. He said:

"I stood on the corner of Fulton street, in New York, sad and an utterly hopeless man. There was no soul on the face of the earth except one woman and a little boy who believed in me.

"They were in their desolate home in the far North-west, my wife, worse than widowed, because her husband was not dead.

"There are worse things than widowhood. I stood there and heard a splendid band playing. It was at the head of the dram sellers procession who were out for their holiday with their carriages decorated with banners.

"I saw with my sorrowful heart, with wrecked life and with an awful lump of homesickness in my throat such sights in that procession as no other man could describe.

"I could see at every turn of the carriage wheels some heart crushed and my own boy cursed with the hereditary taint of the drunkard. I could see them crushed under the wheels of the juggernaut of the drink traffic of New York and Brooklyn,

"Broadway seemed to be paved that day with the fragments of broken homes. I could see joined to the carriage wheels a countless multitude of men like I was, friendless, beggared, starving, dragging their pitiful way to be a part of the saloon keepers spectacle, and I could see haggard faced women holding in their arms little, pinched and ragged clothed babes, which tugged at their mother's starved breasts in vain for food.

"I could see my own wife in the procession. I could see the gray hairs of my mother woven into the fine cloth that was worn on the backs of those dram sellers.

"I saw a trembling drunkard when the procession began to move, and when it had passed away I found myself standing erect with my face toward heaven, and I found myself saying by the grace of God I will not make another fight for myself again, but I would extend every energy to stop that procession in this country.

"I went from city to city, from state to state asking nothing better than to testify to drinking and fallen men, of the power of Jesus Christ to save them, and I beseech the clear, calm, steady-handed men, who never had the hell of the passion of the appetite for strong drink in their own veins to lend a hand for the rescue of these fallen creatures. I say I have no ambition in the world beyond being a missionary to the drunkards of the land. I desire to spend the remainder of my life beseeching tempted men to come and find out for the salvation of their own souls."

Three young men stood, with tear filled eyes by a bedside on which a white still form was lying. "She has gone," was the unspoken thought of all. "Never three sons were blessed with a better mother," said one. The closed eyes opened once more, and with a look of unutterable love the white lips spoke these words, "Never mother was blessed with better sons." Mother's last words and such words! Will they ever be forgotten? Years have passed, and amid the turmoil of busy life, the white lives of those boys tell that those precious words are not forgotten. —*Mrs. E. J. Richmond.*

THE THREE BIDDERS.

Just listen a moment, young friends,
And a story I'll unfold—
A marvellous tale of a wonderful sale,
Of a noble lady of old.
How hand and heart in an auction mart
Her soul and her body she sold.

'Twas in the kings' highway so broad,
A century ago,
That a preacher stood of noble blood,
Telling the poor and low
Of a Saviour's love and a home above,
And a peace that all might know.

A crowded throng drew eagerly near,
And they wept at the wondrous love
That could wash away their vilest sins,
And give them a home above;
When lo! through the crowd a lady proud,
Her gilded chariot drove.

"Make room! make room!" cried the haughty
"You obstruct the king's highway; [grcom,
My lady is late and their majesties wait,
Give way there, good people, give way!"
But the preacher heard and his soul was stirred,
And he cried to the rider, "Nay."

His eye like the lightn ng flashes out;
His voice like a trumpet rings;
"Your grand fete days, your fashions and ways,
Are all but perishing things;
'Tis the king's nighway, but I hold it to-day
In the name of the King of kings."

Then he cried, as he gazed on the lady fair,
And marked her soft eye fall:
"Now here in His Name a Sale I proclaim,
And bids for this fair lady call;
Who will purchase the whole, her body and soul,
Her coronet, and jewels and all?

Three bidders already at hand I see—
The World steps up at the first,
'My treasures and pleasures, my honors I give,
For which all my votaries thirst;
She'll be happy and gay through life's bright day,
With a quiet grave at the worst.'

Next out speaks the Devil and boldly bids,
'The kingdoms of earth are all mine;
Fair lady thy name with an envied fame,
On their brightest tablets shall shine;
Only give me thy soul and I give thee the whole,
Their glory and wealth to be thine.'

And what wilt thou give, O sinner's true friend;
Thou Man of Sorrows unknown?
He gently said, 'My blood I have shed,
To purchase her for mine own;
To conequer the grave and her soul to save,
I trod the wine press alone.

I will give her my cross of suffering here,
My cup of sorrow to share;
Then with glory and love in my home above,
Forever to dwell with me there;
She shall walk in light in a robe of white,
And a radiant crown shall wear.'

Thou hast heard the terms, my lady fair,
Offered by each for thee;
Which wilt thou choose and which wilt thou lose,
This life or the life to be?
The figure is mine, but the choice is thine,
Dear lady, which of the three?"

Nearer and nearer the preacher's stand,
The gilded chariot stole;
And each head is bowed as over the crowd,
The gospel accents roll;
And every word which the lady heard,
Burned into her very soul.

"Pardon, good people," she kindly said,
As she rose from her cushioned seat;
As the crowd made way, you might almost say
You could hear her pulses beat;
And each head was bare as the lady fair,
Knelt low at the preacher's feet.

She took from her hand the jewels rare,
The coronet from her brow;
"Lord Jesus," she said as she bowed her head,
The highest bidder art Thou;
Thou hast died for my sake, and I gratefully take
Thy offer—and take it now.

I know the pleasures and treasures of earth,
At best they but weary and cloy,
And the Tempter is bold but his honors of gold
Prove ever a fatal decoy;
I long for Thy rest—Thy bid is the best;
O Lord, I accept it with joy.

I turn from the pride and the ambitions of earth,
I welcome thy cross now so dear;
My mission shall be to win souls for Thee,
While life shall be spared to me here;
My hope ever found with Thee to be crowned,
When Thou shalt in glory appear.

"Amen!" said the preacher with reverent grace,
And the people all wept aloud;
Years have rolled on and all have gone,
Who around that altar bowed;
Lady and throng have been swept along,
On the wind like a morning cloud.

But soon, O how soon, the glory and gloom
Of the world shall pass away;
And the Lord shall come to his promised throne,
With his saints in shining array;
May we all be there with the lady fair,
On that coronation day!

THE NEED OF SELF-DISCIPLINE.

A writer in a French religious paper, commenting on the suicide of a young medical student, urges that there is a present special need, growing out of the high-pressure quality of our civilization, that the young shall be not so much disciplined as taught to discipline themselves. The writer, the chaplain of one of the great French preparatory schools, was personally acquainted with this young student, who had fitted for college in this school He was gifted with brilliant faculties, was intellectually precocious, but, unhappily, his moral development had not been brought forward as rapidly as his intellectual, so that when he came to face the realities of life on the death of his father, and to find unexpected responsibilities devolving upon him, his courage failed; he could not face the duties and take up the burdens that fell to his lot, and in utter despair of his ability to meet his obligations, this youth of large promise, the centre of many bright hopes, put an end to his own life.

The case may be an exceptional one, though even in our own country the suicide of the young is becoming alarmingly frequent And even if exceptional, it is significant of a tendency and a cause. As M. Draussin says, "it bears witness to one of the gravest and most common defects in our modern system of education—the want of personal discipline, with the subordination of all domestic interests to the interests of the children, present and prospective." Without question, it is the first duty of parents to care for their children; it is one of the marks of progress in our civilization that the individuality of the child is now recognized in a way that it used not to be, and it is impossible for parents to be too sympathetic with their children so long as the sympathy is a genuine and not a false sentiment. But why should children not become self-centered when they continually find themselves the centre on which the whole domestic economy is pivoted? And how shall the character of children be formed aright, except, as M. Draussin says, "they serve an apprenticeship to liberty by submission and respect?"

The fathers and mothers of a former generation deemed it their first parental duty to "break the will" of their children while the little ones were yet in infancy. By this means they purposed to teach them submission and obedience, and they were entirely right in believing these virtues to be essential to the moral well being of children. But they were mistaken in supposing that any moral strength could be infused into character by "breaking" that by which alone any action has moral character, the free will of the individual. In this generation, when that reverence for individuality which even savages were always obliged to show to their equals in strength, and which civilized men and women freely paid to one another, has at last been extended to the child, the danger comes to the little one from another direction: he is left to the freedom of his own will, and disaster is only too likely to result. It is as necessary as it ever was that the will should be mastered, disciplined, subject to authority; the important question is, whose authority? Who is to be master of this child's will? And the proper answer is, himself. Self mastery is the lesson he must be taught, and he cannot be taught it too early. The kindergarten is showing us how, without corporal punishment, without scolding, without continual "don'ts" children of three and four, though utterly undisciplined until then, are made beautifully obedient in a very few months, actually self disciplined. There are some young mothers—there ought to be many—who are carefully training themselves in kindergarten methods that they may know how to train their children to self-discipline almost from their very birth. We have seen a baby not two years old, a great, boisterous, rollicking boy, perpetually in mischief from sheer vitality, who has never heard an unkind word or received a slap, who can never be reconciled to himself when he has done a naughty thing until he has put himself in the corner—the only punishment he has ever known—and received from father or mother the encouraging word, "Be a good boy," which to him is the glad encouragement to "Go and sin no more," and which always brings him out shouting with joy, to receive the kiss—not so much of forgiveness as of cheer and sympathy in the baby effect at self mastery. Self-mastery is the moral lesson our children need to learn if they are to cope successfully with the temptations, ever more subtly alluring, which the world will offer them in the days of early manhood and womanhood.—*Am. Messenger.*

THE HEAVENLY MANSION.

There is an Indian legend of a king who resolved to build the most beautiful palace ever erected on this earth.

To this end he employed Jakoob, the builder, giving him a great sum of money and sending him away among the Himalayas, there to erect the wonderful palace. When Jakoob came to the place he found the people there suffering from a sore famine, and many of them dying. He took the king's money and all of his own, and provided food for the starving multitude, thereby saving many lives. By and by the king came to see his palace, but found nothing done toward it. He sent for Jakoob and learned why he had not obeyed his command. He was very angry, and cast him into prison, saying that on the morrow he must die. That night the king had a dream. He was taken to heaven, and saw there a wonderful palace—more wonderful than any he had ever beheld on earth. He asked what palace it was, and was told that it was built for him by Jakoob, the builder. In spending the king's money for the relief of suffering ones on the earth, he had reared this palace inside of heaven's gates. The king awoke, and, sending for the builder, told him his dream, and pardoned him.—*A Cluster of Pearls.*

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, ALLEN M. FRETZ, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., FEBRUARY, 1896.

The subject upon which short contributions are especially desired for the April number is this: *What is it to "be not conformed to this world," Rom. 12: 2, and to keep one's self "unspotted from the world," James 1: 27?*

For the May number we suggest: *The proper care of the church for the helpless and needy ones of her number*

We invite suggestions of subjects for these monthly discussions.

The official records of a certain county in Illinois contain the record of the death of a pauper at the county infirmary. The man had at one time been a railroad president but finally died in the poor house and the official record bears the inscription, "No friends." A local newspaper referring to the case gives the explanation that the person lost his money in unfortunate speculation. "No friends!" "Unfortunate speculation!" How fraught with sad suggestions are these expressions! The first suggests the sad reflection that earthly friends are apt to prove untrue when one ceases to be of use to them. "Oh for the rarity of human charity (real, unselfish, human love) under the sun!" The second expression brings to mind the awful craze which has brought material ruin to so many and spiritual ruin to many more. Speculation, the desire and attempt to get much for little or nothing, to become rich at the expense of others, is a most unfortunate idea. Men call that a fortunate speculation which brings in the hundreds, or thousands, or millions in one great sweep; but in the light of the eternities that is the most fortunate outcome which brings a man to his senses and leads him to consider God's law of a dollar's worth for a dollar. "They that desire to be rich fall into a temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition."

EASTERN DISTRICT CONFERENCE.

Pursuant to a call of the President and Secretary, the Eastern District Conference convened in special session on Tuesday, February 18, 1896, in the First Mennonite church, Philadelphia.

At 10.15 A. M., the Conference was opened with devotional exercises conducted by J. S. Moyer. After the singing of hymn 375, he read the 23d Psalm and offered prayer.

The chairman then stated that the object of the meeting was the consideration of the propo sition to establish a home for the aged and indigent members of our church. His explanations went to prove that such a home should be established. Conference had previously recognized this fact, and at its last session the chairman had been instructed to lay a plan before our next Conference as to what might be done in the matter. In the meantime the building known as Frederick Institute, with three acres of land, situated in Frederick township, Montgomery county, Pa., was offered for sale and could be procured at a reasonable figure. Accordingly fifty-one members of the First Mennonite church of Philadelphia, at a meeting called by the pastor, approved of the project of securing the property, promising financial aid, and then to present the matter for consideration at this special session of Conference. The next day, Febeuary 11th, N. B. Grubb secured the property for $1150.

It is a 26 room house, built originally for school purposes, and cost over $8000. It is admirably arranged for the purpose designated, is in a healthy country district, located in the centre of the Conference district. It is less than half a mile from Bertolets meeting house, and about five miles from Schwenksville After some discussion of the matter the meeting adjourned for the forenoon, the session closing with prayer led by A. M. Fretz.

A. S. Shelly opened the afternoon session with prayer after the singing of hymn 454. The subject was extensively discussed and viewed from all sides, after which the following resolution was passed, viz.:

Resolved, That a committee of five be elected to canvass the field for raising the money to buy the property if possible and then to report the result of their canvass and also a plan for the maintenance of the home to a special Conference to be held on March 24th, at Bertolets.

The following were elected: N. B. Grubb, A. S. Shelly, C. H. Moyer, W. S. Gottshall and M. C. Gottshall.

Conference adjourned to meet again on March 24.

N. B. GRUBB, Pres.
W. S. GOTTSHALL, Sec.

WADSWORTH, OHIO, CORRESPONDENCE.

On Saturday, February 15th, Bro. J. B. Baer came to Wadsworth with our Pastor, N. C. Hirschy, from his home at Oberlin. Brother Baer preached to us on the following Sunday from 2 Cor. 4: 6, and John 8: 12. Central thought,—Christ the Light and Life of the Soul. He illustrated this thought by two comparisons, namely: sun and nations. The lesson from the first illustration was that all earthly blessings are only a shadow of the real; and from the second, that nations that had based their religion upon morality brought forth war, crime, and bloodshed; while nations that had based their religion upon Jesus Christ were nations of peace, compassion, and mercy. In connection with this truth, he said, that Christ however was an individual, a personal light to all who would receive Him. The Brother was with us at the Christian Endeavor. He said that we were no nearer heaven becouse we were Mennonites than if we were connected with any other denomination, but that we should be loyal to our church because it is ours.

On Sunday evening the Union services, which had been in progress for a week, were held in two churches. Our pastor and Brother Baer conducted the services in our church. Brother Baer preached from Acts 24: 24 and 25. He presented Paul's faithfulness and in Felix's remorse the painful result of procrastination. They who make the best use of the present time are the best prepared for both worlds.

Yours in Christ,
Feb. 22, 1896. IDA OVERHOLT.

A STATEMENT AND APPEAL.

At the request of the Mission Board the treasurer of the General Conference for Indian Missions recently published a statement in the *Bundesbote*, from which we take the following:

On January 1, 1896, the treasury account showed a deficit in the general fund of $138.51. Subsequently an order was received in favor of the Cantonment station for $250 and one for Darlington for $150. These were paid out of the money which had been contributed for the establishing of a new station. Counting in the balance of this fund there was now only a total of $187.86 in the treasury. Soon after other orders came in to the amount of $850 for the salaries of the mission workers for the last quarter of 1895. The treasurer was now in a strait. On the one hand was the principle of the Mission Board "not to go into debt," to which we had thus far been enabled under the gracious blessing of God to adhere strictly. But on the other hand there was the pressing need of our beloved mission workers and our obligation to them.

Looking back over the past year, especially we are led to acknowledge with gratitude how with all the scarcity of funds the Lord has not suffered us to want but at sundry times in his wonderful providence gave us just what we needed. The Lord has been gracious to us and crowned our hope and our trust, our prayers and our efforts with his blessing. May he richly reward according to his promise all the dear brethren and sisters who have so faithfully contributed to the work.

In view of God's merciful dealings with us in the past in that he has spared us from the heavy burden of debt under which so many mission boards are at present suffering, and trusting in His continued favor and help, we have advanced (without interest) the money needed to pay the above-named orders. May the Lord, in whose hand are all things, so move the hearts that our treasury may come out at the close of this quarter without a deficit. Our mission is a work of faith, not the faith of an individual, or of the mission board, but of our General Conference. The work was undertaken, trusting in the Lord for His guidance and sustaining grace, and to-day we can raise a grateful Ebenezer—Hitherto hath the Lord helped. But the trying times through which we are now passing admonish the friends of the mission cause not to let the hand of assistance be shortened but to continue faithfully in the work begun, with renewed diligence to pray and give even more abundantly and more cheerfully in the spirit of the good Samaritan in the parable, when he said: "Whatsoever thou spendest more, when I come again I will repay thee."

God will have all men to be saved and to come unto the knowledge of the truth. It is his will that his word shall be proclaimed and spread abroad through the instrumentality of man. The first work is always at ourselves: we can labor for others only as we have experienced ourselves the grace of God. But he who has experienced the love of Christ in his heart can say with Paul: "The love of Christ constraineth us." Who can pray, "Thy kingdom come," and not lend a hand in the work of missions? Therefore, let us be a mission praying aud a mission-working people. Let us remember our work in prayer before the throne of grace. It needs our prayers and is worthy of them. For we know that our work is not in vain in the Lord. Behind our feeble efforts stands the Lord in his glory and the victory is with the Lord.

Brainerd, Kan. GUSTAV HARDER.

THE WORK OF THE YOUNG PEOPLE.

The principal topic on the program for the regular mid-winter meeting of the ministers of the Eastern District, which had been called for Tuesday, February 18th, was, "The Work of Young People's Societies in our Churches." When the ministers' meeting gave way to the special meeting of the District Conference in the morning and afternoon of the appointed day, only the evening session remained for the consideration of the contemplated subjects and the above-named subject was taken up. The meeting was held in the First Mennonite church of Philadelphia, and was attended by a large number of the members of the congregation besides many visitors from other parts. The young people had turned out in good force to hear their standing in the church defined and discussed.

After the opening devotional exercises, in which the choir of the church participated, Bro. A. B. Shelly read a paper prepared for the occasion, on the subject of Young People's organizations. He treated the subject quite comprehensively, pointing out the blessings that come from these united Christian efforts on the part of the young and taking up various objections raised by different classes of persons against this work. These objections were classified according to the different standpoints of the persons making them and were disposed of accordingly. The principal opposition was found to arise from ignorance and misconception of the real nature of the organizations and their work. Different forms of these organizations were also considered and held up in comparison of their respective advantages according to the writer's ideas of them.

Brief remarks on several phases of the subject were made by A. M. Fretz, Silas Grubb, J. B. Bechtel, A. S. Shelly and the President, N. B. Grubb. W. S. Gottshall put in his say in the shape of answers to quite a variety of questions put to by persons in the audience through the medium of a question box. All the speakers of the evening were of one mind in their expressions of high appreciation of the good done for and by the young people in the church to-day. The call of the young people into definite and active service is of the Master himself, who while on earth not only called a mere lad as one of his first chosen Twelve, but also accepted the testimony of the "Hosannas" even of the little ones. The organizations in question deserve the encouragement and assistance of the older members of the church, that they may be increased in their loyal work for Christ and the Church.

The desirability of a better acquaintance and a closer union between the different societies of this Conference found unanimous expression in a motion to arrange a convention of these societies to be held in the near future. A. B. Shelly, A. M. Fretz and A. S. Shelly were appointed a committe of three to arrange time, place, and program for the convention.

THE UNITY OF BELIEVERS.*

Christians are united to each other in reality when they are closely united with Christ. But because they are united and are really one, it does not follow that they must be in the same organization, in the church militant, or that they must agree in all points of doctrine and practice. Limitations will always hem us in, some more, some less. If we were perfect in an absolute sense, then we might speak of absolutely perfect union.

The fact that there are different denominations laying stress on different parts of the same gospel, and having different views on points of minor importance, does not necessarily mean that they are not one. In so far as they are earnestly devoted to Christ, with a right attitude towards truth and righteousness, and with a sincere desire to live up to the highest ideals, they are one in essentials. As long as there are differences in human minds there will be differences in points of faith. What is to be desired is a broad comprehensive view of all the different phases of Christian faith and we all will be more tolerant.

On the other hand it is by no means desirable that there should be as many differences as possible. Especially do we find it difficult to think that the Mennonite denomination should be divided into ten or more branches, when after all, they all have one faith. A broad view and charitable tolerance would eliminate many imagined differences of doctrine at least. The same may be said of several other denominations. Union in organization would in these respects certainly be compatible with Christ's prayer for unity.

It seems to me that the true aim should be not so much to blend all denominations into one, as to blend all denominations with Christ in the best light possible for each one. Let each one have a definite religious creed, but let them also know what to do with them better than the church of the past knew it. Let the creeds be used as *ideals* and not as *compulsory ordinances*. In this light proselyting would cease. And proselyting will cease when all are truly united to Christ. How much is gained for the kingdom of heaven when a Presbyterian becomes a Baptist, or a Mennonite a Disciple? The idea, "my church is better than every other one," is not charitable, and yet "my church" is the best for me. There is one church of our Lord Jesus Christ, though not necessarily only one organization

Oberlin, Ohio. N. C. HIRSCHY.

* This contribution to our monthly "concert" was received after the other pages were already in type.

A PEACE MEMORIAL.

The Mennonite church has always stood for peace and opposed to the use of brute force as a means of deciding and settling differences between man and man. The history of the church is replete with testimony to this principle by silent suffering and active teaching. We can therefore heartily join in an expression of this peace sentiment as embodied in a memorial addressed to the Congress and the President of the United States recently in reference to the attitude assumed by the government towards Great Britain in her dispute with Venezuela. An extract of this memorial here follows:

"We believe that settlement by arbitration is the true Christian solution of all differences that may arise between either individuals or nations, in accordance with the benign rule instituted by the Supreme Lawgiver in his Sermon on the Mount. But we think our government is liable to lose the firm ground assumed in its peaceful intervention between the contending parties by holding out a menace against one of them that in case she did not accept our good offices in the mode we had prescribed, the United States would '*resist by every means in its power*,' as wilful aggression upon its *rights* and interests, the appropriation by Great Britain of any lands, etc., which, after investigation, *we* have determined of right belong to Venezuela.'

"The intense agitation of the public mind, both in the United States and England, which has followed the publication of the late State papers on the Venezuela question, involving, as they do, the thought of the possibility of war, indicate the sensitiveness of the thinking part of the two nations to anything that would refer to the arbitrament of the sword a difference between them. Surely nothing that we could gain by entering upon a contest of arms with Great Britain in such a cause could ever compensate for the unspeakable loss, both moral and material, which must result to both nations by such a conflict! Should not the minds of all good men shrink with horror from imitating even the entering wedge of so dire a calamity by using intemperate or offensive language in dealing with the question at issue, either in diplomatic or state papers, or by their public utterances when in official positions? For wars, in many instances, owe their origin more to the offended pride of rulers on trivial occasions than to the invasion of the just rights or property of the combatants. We feel that any occasion should be carefully avoided which might kindle the flames of animosity between two of the foremost nations of the globe, who are bound to each other by the ties of a common language and race, commercial intercourse and Christian civilization."

ITEMS.

The oldest Mennonite C. E. Society, the one in the Hereford Congregation, Bally, Pa., celebrated the 9th anniversary of its organization in January. It was started Jan. 15, 1887.

The formation of a Young People's Society in the congregation at Henderson, Neb., is reported. The reporter expresses gratification over the goodly number of young people, and old people too, who have united in this form of work for the Master.

The Ladies Mission Sewing Society of the congregation at Berne, Ind., celebrated on Feb. 3, the ninth anniversary of their organization. Bro. J. C. Mehl, of Goshen, Ind., was present on the occasion and gave an address. Bro. Mehl also addressed a meeting there under the auspices of the Temperance Society, taking for his subject, The Power of the Licensed Dragon. In the same congregation Dr. T. S. Suleeba, of Mesopotamia, gave two addresses on Feb. 23 and 24, on the subject of the Armenian Persecutions.

GENERAL CHURCH INTELLIGENCE.

The Moravian Church, which closed the year 1894 with a mission debt of $27,871.35, has since reduced this debt to $4,695.98.

The Evangelical Association has since its last General Conference held less than a year ago subscribed $30,454.76 towards the liquidation of its mission debt.

Bishop Bowman, one of the bishops of the Evangelical Association contemplates visiting the mission stations of said Chnrch in Japan during the coming summer. He intends to sail for Japan from Vancouver on May 11th, after having held several conferences along the Pacific coast.

The Lutheran Church in the United States has six Deaconesses Homes with 135 deaconesses. The annual expenditures thereof amount to $75,000.

MISSION DEPARTMENT.

EDITED BY A. B. S.

From recent reports we learn that the Women's National Indian Association contemplates sending two lady missionaries to Arizona with the view of starting mission and industrial work among the Moqui Indians at the *Second Mesa*, some distance away from Oraibe or the *Third Mesa*, where our own missionary, Brother H. R. Voth, is now actively engaged in mission work among these Indians.

Brother H. L. Weiss, for a number of years the efficient Superintendent of our mission school at Cantonment, Oklahoma, but who has some time ago resigned his position, has, in company with his newly-wedded wife, come East and is now visiting his parents and friends here in Pennsylvania. Brother Weiss intends making Indian mission work his life-calling, but has not yet fully decided where or among what tribe of Indians to locate. He is willing to go wherever the Lord may lead him and open a door for him.

Our Mission Board has lately called Brother John A. Funk, formerly from Gretna, Manitoba, and more recently for some time a student at Bethel College, Newton, Kansas, to Cantonment, Oklahoma, to fill the position of Superintendent at our mission school there, made vacant by the resignation and departure of Brother H. L. Weiss. Brother Funk being a married man, his wife will also assist in the house-work at the school.

From the late reports of our missionaries we learn of the gradually increasing desire of the Indians among whom they are working, to hear the Word of God and to be instructed therefrom. As it goes hard for many white people to break loose from their sinful habits and give themselves entirely unto Christ, so it takes some time, much patient and devoted labor, and above all a great abundance of grace from above to induce the Indians to relinquish their heathen religion and all their heathenish customs and adopt the Christian religion and give themselves wholly unto the Lord, But ultimately the Lord will prevail and the power of the Gospel will not fail to accomplish its object. For this let our united and continued prayers ascend to the throne of grace.

As a testimony of disapproval of the policy of the government in giving government aid to religious bodies in the education of Indian youths, by which policy the Roman Catholic Church has, for the last ten years, managed to obtain fully *three-fourths* of all the money appropriated for this purpose, nearly all other churches have refused to accept any government aid for their schools for the present year. It is sincerely to be hoped that this policy of giving secular aid to religious bodies in their educational work among the Indians, which undoubtedly was well meant on the part of the government, but which was so sadly abused and taken undue advantage of on the part of the Roman Church, will now be speedily abolished.

WHY NO MORE MONEY FOR MISSIONS?

In the February number of the *Missionary Review of the World*, the Rev. N. S. Burton, Ann Arbor, Mich., asks the above question, and in answer to it says: "Notwithstanding the large sums of money, in the aggregate, contributed for missions, the average per member is pitiably small—the highest in any one denomination being less than $1.50, and the lowest but a few cents. The strange fact that now, when, as never before, inviting fields are calling for laborers, and men and women stand ready to enter them, not counting their lives dear unto themselves, all the mission treasuries are overdrawn, and retrenchment instead of enlargement is the order, indicates that there is a fault somewhere."

He then goes on to show, that although the responsibility for this condition does not solely and entirely rest upon the pastors, whereas it would be absurd to hold them responsible for all the shortcomings of their members, yet a great amount of this responsibility does rest upon them. He thinks that the smallness of the contributions to missions is due, not so much to want of Christian liberality, as to the *lack of information*; not so much to stinginess as to ignorance. He believes that diligent inquiry on the part of pastors would develop the sad fact that a very large proportion of the members of churches know next to nothing about what has been accomplished by missionaries even of their own denomination, and as little of the present condition of the work and the opportunities for winning the souls of the heathen to Christ. And as it is not in human nature to feel an interest in that of which we know nothing, he believes that the lack of giving for missions is mainly due to the lack of information above cited.

He further says, that even some pastors know very little of missions themselves, and what little they do know is of the past and not of the present. They do not read the missionary periodicals, and have fallen behind the age in respect to missions. He adds, "it may safely be predicted that such pastors will not have giving churches."

He further adds, "After the trial of many methods to secure liberal giving for missions, I am thoroughly convinced that the one indispensable (if not the only) thing to induce those who have the love of God in their hearts to give generously as God has prospered them for the conversion of the heathen, is to make them intelligent on the whole subject of modern missions. And it is the business of every pastor as much as in him lies to make them so."

In conclusion he gives some hints how this is to be done. The principal one of these is, that the pastor have regular stated meetings inaugurated at which the cause of missions is freely discussed, extracts from mission reports and selections from missionary publications are read, etc. Through these meetings the members will be made familiar with the forlorn and lost condition of the heathen as well as with the needs of the church in bringing them the gospel and saving them from this their condition, and the appetite of the people for more information in reference to missions will be whetted. "When an appetite has thus been created and is regularly gratified, the intelligence which will gradually follow will beget and nourish in every Christian breast a desire to share in this grandest enterprise of the age. Very little will then have to be said about the *duty* of giving, for the people will have learned by experience its blessedness. There will be little work for soliciting committees to do, for the brethern will do as the brethern at Macedonia did who prayed Paul with much entreaty that he would receive their gifts and distribute them to the needy saints."

THE MORAVIAN MISSIONS IN DIFFICULTY.

The Unitas Fratrum, commonly known as the Moravian Church, was founded in Bohemia in 1457. It was renewed at Herrnhut, in Saxony, in 1722, and commenced missions to the heathens in 1732. It now has missions among the Eskimos of Greenland and Labrador; the Indians of North and Central America; the colored population of the West Indies, Surinam and Demerara; the Hottentots and Kaffirs of South Africa; the natives of Nyassaland and East Central Africa; the lepers of the Holy Land; the degraded aborigenes of Australia, and the Tibetan speaking Buddhists of the Himalayas. The home churches in Germany, Great Britain and the United States number little more than 2,000 communicants. The ever-growing membership of the mission congregations now amount to 93,649, of whom 32,367 are communicants. In several of their missions new stations have been planted during the year 1894, notably in South Africa (Kaffraria), in Central Africa (Nyassaland) and in South America (Surinam). So it comes that, though the contributions from the members and friends have not fallen off, the expenditures for 1894 exceeded the income of the year by more than £10,000, so that the Moravian Missions are over $25,000 in debt. In appealing to the Christian public for contributions to cover this debt and remove this barrier to blessed progress, the Directing Board say: "We confess that we cannot but be deeply concerned, as we look not only at the present debt but at the years that are close upon us, and at the further future. We see that the Lord is opening doors to us, and that consequently the expenditures of our missions is always advancing. It is clear to us also that greater economy can scarcely be exercised on our part without laming the good work itself. Therefore we cannot help the anxiety which is ready to exclaim: 'Whence shall we have so much bread as to fill so great a multitude!'

"But it is the work of our Lord, which we carry on amid weaknesses and shortcomings, and we turn again to Him in faith and trust: 'Lord Thy mercy endureth forever, forsake not the work of Thine own hands!'"

GENERAL MISSIONARY INTELLIGENCE.

No one may expect to be filled with the spirit who is not willing to be used for missions.

The first Chinaman to enter the ministry in New York State is Hui Kin, who was ordained recently at University Place Presbyterian Church. He has been educated under the care of the Presbytery, and has been very successful in mission work among his countrymen. He will hold Chinese services in New York and hopes eventually to organize a church of converted Chinamen.

At the annual conference of Friends of the Indians held at Lake Mohank, New York, in October last, Dr. Charles Eastman gave an account of his work in organizing Y. M. C. A's. in 43 Indian tribes. He stated that the Indian of today is not the spirited athlete of other times; that he needs physical training, the inspiration of wise sports, and a restoration of confidence in himself and his race. He referred to the nominal Christianity of the hardened white men on the borders and of the need of presenting the real Christian faith in a more attractive manner. He made an earnest plea for trained Christian young men for the work he is inaugurating.

SUNDAY SCHOOL.

By A. M. F.

MONTHLY MEDITATIONS.

The Hebrew children were brave confessors; "They could die, but they could not deny; they could burn, but they could not turn." Dan 3: 18. Peter and John were bold confessors when they said: "Whether it be right in the sight of God to hearken unto you—judge ye" Acts 4: 19; 5: 29.

We influence others most when we are unconscious of it. And the record of our lives on the hearts of those about us, or on the printed page may help others long after we have gone to our reward.

PRACTICAL LESSON POINTS.

Lesson 9.—March 1st.

Jesus the Messiah.—Luke 9: 18-27.

Though Jesus had much work to do, yet he found some time to be alone for meditation and communion with his Father and his disciples. This was a family prayer He prayed with his disciples before he examined them, that they might by his prayers be directed and encouraged to confess him. As Christ often engaged in prayer so should we love to hold communion with our heavenly Father. Faith and confession go hand in hand with a true Christian. There can be no sincere faith without confession, yet no genuine confession without faith. We should confess Christ: *1. In the ordinances—baptism and the Lord's Supper. 2. In public worship. 3. In trial,*—denying self and bearing the cross constantly. *4. Through temporal losses. 5. Through shame. 6. In song. 7. In actions.* It is sad to be ashamed of Jesus. For he will come in glory, and of those who have been ashamed of him he will then be ashamed. On the other hand he will then take away the cross and give a crown to the faithful ones.

Lesson 10.—March 8th.

True Love to One's Neighbor.—Luke 10: 25-37.

The great question for every one is how he may obtain eternal life. The question finds its answer always and only in the little word love. *Love* God and thy neighbor. The lawyer answered right; but one may answer right and yet not be righteous. Bible knowledge cannot take the place of practical piety. True love to God will make us God-like. Love to neighbor will make us Christ-like, and manifest our God nature. *Our love must be:* 1. Not like that of thieves, of a robbing and self-seeking nature. Stinted wages, long hours, dangerous pursuits, unscrupulous speculators, godless tempters, gambling rooms, licensed places of shame and open drinking saloons are all places that rob and wound and leave half dead the poor of the land. 2. Love not as priest and Levite. The office of both priest and Levile was to bless in the name of the Lord. Here was obligation and opportunity. Our opportunities give us our obligations, our time, our possessions, our positions, our influences, are not granted to us for selfish enjoyment, but for blessing and helping others. 3. We should love as a good Samaritan. He cared for an unfortunate stranger; a man rejected by his own people, one who could not repay him;—this is true charity; who held a different religious belief; who had no dealings with him. The good Samaritan is a beautiful pictnre of Christ, whom we should follow. 1. Christ came where the suffering ones were. 2. Had compassion. 3. Took our place and gave us his. 4. Provided for us during his absence. 5. Left gifts to sustain us. 6. Promised to come again.

Lesson 11.—March 15th.

Teaching about Prayer.—Luke 11: 1-13.

Luke, more than any other of the evangelists, has taken particular notice of Christ's *Praying Often*. When he was baptized he was praying, Ch. 3: 21; he withdrew into the wilderness and prayed, Ch. 5: 16; he went out into a mountain to pray, and continued all night in prayer, Ch. 6: 12; he was alone praying, Ch. 9: 18; as he prayed he was transfigured, Ch. 9: 28, 29; and here he was praying. Perhaps in this instance he was praying such a powerful prayer as to arouse the feeling in his disciples that they knew not how to pray, and so desired to be taught. Believers cannot live without praying. We must learn to pray; we must learn of Jesus. Private, family, social, public prayers are steps in the spiritual ladder by which we approach God. Jesus teaches his disciples to pray by giving them a form or model, not one to which all prayers should be confined, but after which our petitions should be framed. Notice the spirit of this model prayer: 1. A filial spirit,—*Father.* 2. Fraternal,—*Our Father.* 3. Reverential,—*Hallowed be thy name.* 4. Missionary,—*Thy kingdom come.* 5. Obedient,—*Thy will be done on earth.* 6. Dependent,—*Give us our bread.* 7. Forgiving,—*Forgive us as we forgive.* 8. Cautious,—*Lead us not into temptation, deliver us from evil.* Having given his disciples a model he now illustrates the way to pray. 1. The need must be felt. 2. We must have a brotherly feeling. 3. We should come to God at any time. 4. We must come with importunity. The argument the Lord wants to impress from vs. 5-13, is that if a selfish man can be moved by importunity in prayer, much more certainly shall the bountiful heavenly Father bestow upon us what we need. Our great need is the Holy Spirit—the best gift.

Lesson 12.—March 22nd.

Faithful and Unfaithful Servants.—Luke 12: 37-48.

The teachings of this lesson cluster around the truth that: *Jesus is coming again.* In almost every verse reference is made to this. 1. *He comes personally.* "*The Son of Man cometh,*" v. 40. "I will come," John 14: 3. "This same Jesus shall so come," Acts 1: 11. "The Lord himself shall descend from heaven," 1 Thes. 4: 16; Heb. 9: 28, 2. *He comes unexpected.* As a "thief," v. 39. The unwatchful will not know when he comes, 2 Thes. 5: 2-4; Rev. 3: 2, 3. As the Son of Man Jesus said, "Of that day and hour knoweth no man." He did not say, "No man will ever know." Daniel referring to "the time of the end," said, "The wise shall understand," Dan. 12: 10. No doubt the Bride may know when her Lord is coming. Our duty however is not to concern ourselves so much as to the time, as we should about our readiness. The thief comes when all are off their guard by sleep. Paul referring to this thief-like coming of Christ says, 1 Thes. 5: 4, 5: "But ye, brethren, are not in darkness, that that day shonld overtake yon as a thief." 3. *He comes to reward the faithful*, v. 44. The "ready," the "wise," the "watching," the "overcoming," shall be rewarded. 4. *He comes to punish the unfaithful*, v. 46. The "unprepared," the "foolish," the "cruel," v.45, the "drunken," shall receive their dues. "Unto whomsoever much is given, etc." Here is the law of accountability. These words are given as a reason why those servants who knew their master's will, are beaten, with more stripes than those that knew it not; because they did not improve their advantages.

Lesson 13.—March 29th.

REVIEW.

Topic—Confessing Jesus.

LKS.
1. C.—The *Crowning* Jesus.
2. O.—The *Obedient* Jesus.
3. N.—The *Noticed* Jesus.
4. F.—The first work of Jesus.
5. E.—The encouraging Jesus.
6. S.—The sermon of Jesus.
7. S.—The saving Jesus.
8. J.—The joy-giving Jesus.
9. E.—The eternally exalted Jesus.
10. S.—The sympathizing Jesus.
11. U.—The unfailing Jesus.
12. S.—The service demanding Jesus.

TRUTHS:—1. Christ wants his way prepared through confession.

2. Obedience to God and to parents, the fruit of confessing Jesus.

3. Nothing can atone but the blood of Jesus.

4. Filled with the Spirit, we like Christ have power.

5. Every form of evil must yield to the power of Jesus.

6. Safety for our building is alone found in a confessing life in Christ.

7. Salvation for body and soul is provided in Christ.

8. Jesus knows where there is perfect faith.

9. Exaltation to glory comes by way of the cross.

10. Sympathy for the fallen gives weight to our confession.

11. Unfailing trust will help us to pray.

12. Service must follow confession, and will surely be rewarded.

Short articles or talks on these headings and truths will be a profitable way of reviewing these lessons.

THE YOUNG PEOPLE.

BY A. M. F.

A LIFE OF LIBERTY.

Father, I know that all my life
Is portioned out to me:
The changes that are sure to come
I do not fear to see;
But I ask Thee for a present mind,
Intent on pleasing Thee.

In service which thy love appoints
There are no bonds for me:
My inmost heart is taught the truth
That makes thy children free:
And a life of self-renouncing love
Is a life of liberty.

The first condition of success for our young people is a thorough mastery of the word of God. We must study the word more fully, if we are to be prepared to do the work which our heavenly Father wishes us to accomplish in the twentieth century. If you and I, as young people, expect to help other young people, we must have our Bibles, not simply under our arms, and not simply in our heads; our Bibles must become incarnate in our lives. So we shall become living epistles, known and read of all men. Surely, in the twenty-fifth or thirtieth century men will look back upon this century and pronounce it a barbarous age. New light is to break out of the word of God. When we seek to apply these commands of Christ absolutely, fearlessly, and fully in our lives, we shall see a transformation which shall make our present lives seem poor and miserable indeed.—*J. W. Bashford, D. D.*

CHRISTIAN ENDEAVOR TOPICS.

MAR. 1.—What is involved in loyalty to Christ? Luke 10: 25-37.
" 8.—Heroes of missions.—2 Cor. 11: 23-28.
" 15.—Keeping our pledge in spirit and in truth.—Matt. 26: 31-41.
" 22.—Diligent in business.—Prov. 6: 6-11; Josh. 22: 5.
" 29.—Things that keep us from God.—Prov. 6: 16-19; 8: 13-17.

Loyalty.—1. What is it? 2. What does it require? 3. To what does it help?
Missions.—1. Who instituted Christian missions? 2. How far should they extend? 3. What warrant of success in missions?
C. E. Pledge.—1. What is the foundation on which it rests? 2. Is anything promised in it inconsistent with a Christian life? 3. What is necessary for its keeping?
Business.—1. What is the Christian business? 2. What is the advantage of being diligent and the disadvantage of not being diligent in business?
Use the Bibles to find answers to these questions.

IN EARNEST.

They were holding a revival meeting in London, and before the services a timid little girl told the preacher that she wanted to be prayed for that she might come to Jesus, but she did not want her name mentioned. In the course of the meeting that followed, while there was perfect silence, the minister prayed: "O Lord, there is a little girl here who does not want her name known, but thou dost know her. Save her precious soul." There was perfect silence in the room, and in this silence the little girl, way back in the meeting, rose to her feet, and a little voice said, "Please, it's me, Jesus, it's me." She did not want any mistake made about it.—*Junior Golden Rule.*

NO MONEY IN IT.

The following anecdote, from the *Household*, puts in a shrewd way a much-needed lesson. The unselfish house-mother, however, cares little whether "there's money in it" or not; what she wants is loving appreciation.

"My mother gets me up, builds the fire, gets my breakfast, and sends me off," said a bright youth. "Then she gets my father up, and gets his breakfast, and sends him off. Then she gives the other children their breakfast, and sends them off to school; and then she and the baby have their breakfast."

"How old is the baby?" asked the reporter.

"O, she is 'most two, but she can talk and walk as well as any of us."

"Are you well paid?"

"I get two dollars a week, and father gets two dollars a day."

"How much does your mother get?"

With a bewildered look the boy said: "Mother? Why she doesn't work for anybody."

"I thought you said she worked for all of you."

"O, yes! for us she does; but there's no money in it."—*Ex.*

Most people get their first glimpse of the Sun of Righteousness through the telescope of a Christian's life. Young people are very much in demand for this purpose.

If young converts want to have an influence on the world and be used of God, they must feed on His word. Their experience may be very good and very profitable at the outset, and they may help others by telling it, but if they keep on doing nothing else but telling their experience, it will soon become stale and unprofitable, and people will weary of hearing the same thing over and over again. But when they have told how they have been converted, the next thing is to feed on the Word. We are not fountains ourselves; but the Word of God is the true fountain. And so when we feed on the Word, it is easy to speak to others, and we are growing in grace and influence all the while.—MOODY.

Through the efforts of the missionary committee of the Christian Endeavor society of the First Mennonite Church, of Philadelphia, a mission Sunday-school has been established in a much-neglected district of the city, at an average expense of twenty dollars and over each month. The congregation has pledged itself to make good any financial deficiency that may occur. At the annual meeting the congregation was informed that there was no deficiency, but a fair balance in the society's favor. The superintendents and officers of the mission are all active Christian Endeaver members, as is also a young man of sixteen, who has volunteered to be janitor.—N. B. G.

Consecration is willing to shine for Christ even though it is itself consumed.

MARRIAGES.

OBERHOLTZER—MACK.—On February 15, 1896, by A. B Shelly, Franklin H. Oberholtzer, of Spinnerstown, and Miss Ida Z. Mack, of Milford Square.

CARSON—FINK.—On February 19, 1896, at the home of the bride's parents, 321 Diamond street, by N. B. Grubb, Robert Carson to Miss Florence L. Fink.

MOYER—SOUDER.—On February 20, '96, at the home of the bride's parents in Souderton, Pa., by Allen M. Fretz, Menno S. Moyer, of Chalfont, student at Haverford College, Philadelphia, and Miss Annie O. Souder, of Souderton.

DEATHS.

COOPER.—On January 23, 1896, in Philadelphia, Susana (nee Klare,) wife of Robert H. Cooper, of cancer, aged 64 yrs., 6 mos. and 4 days. Funeral services by N. B. Grubb. Interment in Ivy Hill cemetery.

WATTS.—On January 24, 1896, near Zieglersville, Pa., Betsy, wife of Henry Watts, aged 78 yrs. and 29 days. Funeral services in the Schwenksville Mennonite church by W. S. Gottshall. Interment in the Mennonite cemetery.

MOYER.—On January 24, 1896, near Steinsburg, Pa., Howard Willis, son of Susanna and the late John C. Moyer, aged 10 yrs., 10 mos. and 13 days. Interment at East Swamp Mennonite church on January 28th. Funeral services conducted by John A. Beidler and A. B. Shelly.

GEORGE.—On February 15, 1896, in Richland township, Bucks county, Pa., Robert, son of Benjamin and Emma George, aged 7 months and 20 days. Interment on February 20th at the West Swamp Mennonite church. Funeral services by Revs. A. B. Shelly and J. Y. Schultz.

CONTRIBUTIONS.

For our Indian Mission received during the month of January, 1896.

From C. F. Claassen, Newton, Kan $10.00; West Zion cong., Moundridge, Kan. $1.00; Cong. and Individuals at Berne, Ind., $38.15; S. S. at Pandora, Ohio, $12.00; Ladies' Sewing Society, Summerfield, Ill., $40.00; Clarence Schowalter, Donellson, Ia., $1.70; C. Risser, Dallas, Ohio, $7.00; S. S. at Summerfield, Ill., $13.80; A. Zurfluch, Bluffton, Ohio, $10.00; Magdalena Geiger, Bluffton, Ohio, $2.00; Neu Alexanderwohl cong., Kan., $57.00; S. S. at Schwenksville, Pa., $4.00; Maria Conrad, VanCouver, B. C., $2.50; Maria Bowman, Whateland, Wash., $3.45; Cong. at Dalton, Ohio, $6.41; Elizabeth Fischer, LaSalle, N. Y., $1.00; John Krehbiel, Primrose, Ia., $5.00; Barbara Hamburg, St. Louis. $5.00; Chr. Neff, Weierhof, Rhein, baiern, Germany, $13.40; Halstead, Kan. Y. P. S., $8.00; S. S. Moundridge, Kan., $27.25; Cong. West Point, Ia., $10.80; Anonymous $21.00; West Swamp S. S. Pa. $16.75; Birthday Gifts, West Swamp, Pa., $9.28; Y. P. S. West Swamp, $23.35; Cong. W. Swamp, $2.17; East Swamp S. S. and Birthday Gifts, $11.08; East Swamp cong. $1.15; Emmaus cong. Kan., $59.01; Cong. Beatrice, Neb., $38.00; Anonymous $5.00; Barbara Kramer, Kan., $10.00; Cong. Clarence Centre, N. Y., $8.00; S. S. Bluffton, Ohio, $18.00; S. S. Donellson, Ia., $3.90; Peter Stauffer, Keams Canon, Ariz. $5.00.

Gratefully acknowledged,
GUSTAV HARDER, Treas.

For Home Mission Work of General Conference.

From West Swamp cong. Pa., $8.92; East Swamp cong. Pa., $5 08; Meeting at Flat Spring, Wash., 3.25; Cong. at Colfax, Wash., $11.75; Bethel cong., Mt. Lake Minn. $15.00; Canton, Ohio cong. $3.00. Gratefully acknowledged,
D. GOERZ, Treas.

For Publication Fund.

From B. A. Lehman, Newton, Kan., 50c.; G. A. Lehman, Newton, Kan., 25c.; A sister through D. Moser, Dalton, Ohio, $2.00; B. F. Welty, Newton, Kan., $3.50. Gratefully acknowledged,
MENNONITE BOOK CONCERN.

BOOK NOTICE.

Reaching the Masses—A talk to Preachers, is number 29 of the Anti-Infidel Library edited by H. L. Hastings, of which mention has frequently been made in these columns. This number is an address, and we must say a very interesting and practical one abounding in sharp hits and apt illustrations, delivered before a meeting of Methodist preachers in Wesleyan Hall, Boston. The subject treated in this address is an important one, and we have not for a long while read anything so full of wise thoughts and expressions and at the same time so entertaining as this little booklet. The address covers 28 pages. Price stiff manilla cover 10 cents, without cover 5cts.

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—I COR. 3: 11.

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"AS ONE WHO SERVES."

ELLEN HAMLIN BUTLER.

It was after a meeting four years back,
In the revival time;
The night was windy and bleak and black
The hills were awful to climb,
But every seat was crowded so
That the men folks had to stand,
And all in a hush we rose to go,
For the lord was nigh at hand.

I've never forgotten how Brother Hall
Spoke out at the very end;
His words were mighty, like those of Paul,
And I felt the Spirit descend.
But as we drove through the shifting storm—
Jacob and I alone—
My heart, that had been so glad and warm,
Grew cold and dead as a stone.

I thonght of the stars in our pastor's crown,
Of the days that he spent with God—
The very work that our Lord laid down,
The very path that He trod.
Then I thought of the life that I have to live,
The life to which I am tied,
And only a woman's work to give
To the Saviour until I died.

Then, just as my heart came nigh to break,
It came to me full and clear,
There were those who lived for His comfort's sake
While He was sojourniu' here.
His human life to our minds seems dim,
Life a far-off heavenly dream,
But somebody had to make for Him
The garment without a seam!

After the long, long mountain fast,
When He prayed for His heart's desire,
He came from the chill of the night at last
For slnmber and food and fire.
I think that Martha prepared his bed
With a thrifty housewife's care,
That He might find for His weary head
A rest and a welcome there.

O, how I wished He had come to me!
And then, from His spoken word,
I knew that I, too, in my home might be,
A minister of the Lord.
For I've not the gift of a ready speech,
And my work is of every day,
But I'll make the everyday comfort reach
Straight into his children's way.

And, as I whispered a prayer to heaven,
The wind from the hills went down,
And I thought: "If I'm servin', I'll be forgiven
For the lack of stars in my crown.
My home is Christ's." And I raised my eyes,
But, will you believe it? Far
Above our roofs, in the breakin' skies,
Shone his answer to me—a star.

THE PAPYRUS PLANT.

Egypt was once the literary centre of the world. Its literature and its libraries were the pride of the nation, and to be "learned in all the wisdom of the Egyptians," was to occupy a high position in the literary world.

The literary eminence of the Egyptians was largely due to the papyrus or paper plant, a three-cornered rush or reed, some ten feet high, which grew in the Egyptian waters, and the layers of which, peeled apart, spread out, glued together, and beaten and smoothed, made a paper on which the Egyptian scribes could record and preserve the wisdom of successive ages. No other country had this advantage, which the Egyptians endeavored to monopolize; and while other nations must prepare the skins and entrails of beasts on which to inscribe their records, the Egyptians could have paper in any quantity they desired. The prophet of God long ago declared that Egypt should be "the basest of kingdoms;" but this could not be when it was a land of literature, librairies and books. But as years passed on, the librairies of Egypt were not only destroyed by her fanatical conquerors, but the material upon which the Egyptians wrote, it was predicted should *cease to exist*; and the prediction has had a most remarkable fulfilment. Said the Prophet: "The *paper-reeds by the brooks*, by the mouth of the brooks, and every thing sown by the brook, shall wither, be driven away, and be no more' (Isa. xix. 7).

To day the papyrus can be found on the Anapus in Sicily, on a stream near Jaffa, on the sedgy borders of the Upper Nile in Africa, and in the botanical gardens of Europe, but it no longer lifts its nodding plumes by the river of Egypt—it is unknown in that land which was once its home. "The paper reeds by the brooks" are "no more."

Other materials are used for paper; but poor, degraded Egypt neither makes it nor uses it to any great extent. The pride of Egypt is brought low and her idols are utterly abolished. But from the deep tombs and sand-buried sepulchres of Egypt come from time to time vast numbers of those ancient papyrus manuscripts, which, in that rainless climate, buried in the desert sands, have preserved the records of Egyptian wisdom to the present-house. Says a recent writer:

"In Vienna the magnificent papyrus collection of the Archduke Rainer was recently exhibited in the Museum for Arts and Industry. This collection embraces more than a *hundred thousand specimens* of literary remains, in no fewer than ten languages, and nearly all were found in the tombs of Fayoom, in Upper Egypt. The earliest documents date from the earliest period of the Rameses kings, about fourteen hundred years before Christ; and the latest are from the rise of the Mamalukan sultanates, about fourteen hundred years after Christ. Among other valuable finds are also paper documents from the beginning of the ninth century,—a fact, which, according to the famous specialist, Professor Julius Wiesner, of Vienna, shows that paper was used in the Orient several centuries before its use by western nations. Nearly twenty thousand of these documents, which are on all conceivable subjects of public and private life, were found in Hermopolis. They are of prime value in the study of periods concerning which reliable sources of other kinds are not available."—*H. L. Hastings, in Christian.*

PROVIDENT HABITS AN AID TO MORALITY.

There is great need of provident habits among the employes of shops and factories. In a factory a few young men while waiting for work amused themselves by reckoning up the amount of money a battered tin beer can had taken out of the factory during the year, and to the surprise of all it was over $100. One young man said: "It set me a thinking." The result of that thinking is a thrifty butter and egg shop.

The advantage of the Penny Provident Fund over other methods of saving is that it accepts deposits of small sums, a cent and upward. No interest is paid, and if a depositor loses his card he loses his money. It is a staunch friend of Savings Banks, for when the depositor has saved five dollars he is urged to withdraw his money from the Penny Provident Fund and to deposit it in a Savings Bank. The public schools have opened stations. In about a year the children in the public schools in New York saved $40,213 33 by the stamp system. The Children's Aid Society Station has saved over $3,000 during the past year and the American Female Guardian Society over $500. It is an object-lesson, in schools, in thrift and economy. It is said that if half of the school children in the United States were to save one dollar a year $6,000,000 would be saved of money worse than wasted in candy, cigarettes, chewing-gum, etc. A Penny Provident Station was opened near a schoolhouse, a flourishing candy store was also near by, but in a short time the doors of the candy store were closed for lack of patronage. In Le Mans, France, there were penny banks in schools as early as 1834. In the United States in 1893 over 300 schools had adopted the stamp saving system.

The habit of saving should be acquired in childhood as well as the habit of working; it is really an incentive to work and without it work would prove fruitless. One of the raggedest boys I ever saw came into our station one day, and after watching the children deposit their money, he asked for a card, saying he had no money but would bring some the next week. A card with a penny stamp affixed was given him; before the station closed he brought in ten cents that he had earned doing an errand. He deposited regularly for several weeks from fifty cents to two dollars, then he withdrew his money. The next week he appeared in a suit of new clothes and said that he had secured regular work, and that he never could get it before because he was so ragged.

The stamp saving system is a temperance advocate. The stamp card is often better than a pledge, for it secures the money that otherwise would be spent for drink and incites no desire to break the pledge. One woman who was known to go nine times for beer in one day was induced to save a part of her money on a stamp card. With the first money thus saved she purchased a suit of clothes for her boy, saying that it was the first time that she had ever paid money down for a suit of clothes. She had purchased them always on the installment plan, and they were worn out before they were paid for. She now has a bank account of over $40.

Prayer is not the conquering of God's reluctance, but the taking hold of God's willingness.

FELLOWSHIP WITH GOD.

BY REV. ANDREW MURRAY.

1. The first and chief need of Christian life is fellowship with God. The divine life within us comes from God and is entirely dependent upon him. As I need every moment afresh the air to breath, as the sun every moment afresh sends down its light, so it is only in direct living communication with God that my soul can be strong. The manna of one day was corrupt when the next day came. I must every day have fresh grace from heaven, and I obtain it only in direct waiting upon God himself. Begin each day by tarrying before God and letting him touch you. Take time to meet God.

2. To this end let the first act in your devotions be a setting yourself humbly before God. In prayer or worship everything depends upon God taking the chief place. We must bow quietly before him in humble faith and adoration. God is. God is near. God is love, longing to communicate himself to you. God, the Almighty One, who worketh all in all, is even now waiting to work in you and make himself known. Take time till you know God is very near.

3. When you have given God his place of honor, glory and power, take your place of deep est lowliness and seek to be filled with the spirit of humility. As a creature it is your blessedness to be nothing, that God may be all in you. As a sinner you are not worthy to look up to God; bow in self abasement. As a saint let God's love overwhelm you, and bow still lower down. Sink down before him in humility, meekness, patience, and surrender to his goodness and mercy. Oh take time to get very low before God!

4. Then accept and value your place in Christ Jesus. God delights in nothing so much as in his beloved Son, and can be satisfied with nothing less in those who draw nigh to him. Enter deep into God's holy presence, in the boldness which the blood gives and in the assurance that in Christ you are most well pleasing. In Christ you are within the veil. You have access into the very heart and love of the Father. This is the great object of fellowship with God, that we may have more of God in our life and that God may see Christ formed in us.

5. Christ is a living Person. He loves his people with a personal love, and he looks every day for the personal response of your love. Look into his face with trust till his love really shines into your heart. Make his heart glad by telling him that you do love him. He offers himself to you as a personal Saviour and keeper from the power of sin.

6. We have not only Christ's life in us as a power and his presence with us as a person, but we have his likeness to be wrought into us. He is to be formed in us, so that his image can be seen in us. Bow before God until you get some sense of the greatness and blessedness of the work to be carried on by God in you this day. Say to God, "Father, here I am for thee to give as much in me of Christ's likeness as I can receive." And wait to hear him say, "My child, I give thee as much of Christ as thy heart is open to receive." The Father loves the Son and delights to work out his image and likeness in thee. Count upon it that this blessed work will be done in thee as far as thou waitest upon God and holdest fellowship with him.

7. The likeness of Christ may be described as the likeness of his death and resurrection. (Rom. 6: 5.) The death of Christ was the consummation of his humility and obedience, the entire giving up of his life to God. In him we are dead to sin. As we sink down in humility and dependence and entire surrender to God the power of his death works in us, and we are made conformable to his death. And then we know him in the power of his resurrection, in the victory over sin, and all the joy and power of the risen life. Therefore every morning present yourself unto God as one that is "alive from the dead." He will maintain the life he gave and bestow the grace to live as a risen one.

8. All this can only be in the power of the Holy Spirit who dwells in you. Count upon him to glorify Christ in you. Count upon Christ to increase in you the inflowing of his Spirit. As you wait before God to realize his presence remember that the Spirit is in you to reveal the things of God. Seek in God's presence to have the anointing of the Spirit of Christ so truly that your whole life may every moment be spiritual.

9. As you meditate on this wondrous salvation and seek full fellowship with the great and holy God, and wait on him to reveal Christ in you, you will feel how needful is the giving up of all to receive him. Seek grace to know what it means to live as wholly for God as Jesus did Only the Holy Spirit himself can teach you what an entire yielding of the whole life to God can mean. Wait on God to show you in this what you do not know. Let every approach to God and every request for fellowship with him be accompanied by a new, very definite and entire surrender to him to work in you.

10. "By faith." Here, as through all Scripture and all the spiritual life, this must be the keynote. As you tarry before God let it be in a deep, quiet faith in him, the invisible One, who is so near, so holy, so mighty, so loving; in a deep, restful faith, too, that all the blessings and powers of the heavenly life are around you and in you. Yield yourself in the faith of a perfect trust to the ever blessed holy Trinity to work out all God's purpose in you. Begin each day thus in fellowship with God, and God will be all in all to you.

THAT LIVING SPRING.

BY THEO. BARTLETT.

Many of us are ready to do some great thing, and forget that it is the little things which go farthest in making up the sum of life's joys and wealth. We had a very pleasant illustration of this in the village of K——, where we spent some months. Very near us was a beautiful grove of pines, where we often walked listening to the song of the birds and the murmuring of the wind in the branches above us. In a little dell by the side of this wood was "our spring," flowing out from beneath a great rock, and we seldom ended our walk without visiting it. I often thought of the many ways in which it resembled the Christian, and how rich was that divine promise to make him "like a spring whose waters fail not." It was not large or rapid; it could not carry a mill or float a boat; but it could enrich and beautify the valley for many miles below. It did not make much of a show, and one would hardly find it but for the well-beaten path leading to it from the highway, caused by the many who daily visited it. Its waters were as free as the air, and while the weary way-farer or the neighbor over the hill might be supplied, the birds from the grove and the wild animals came not in vain. It gave pleasure to all, even to the children who came wearily here to fill their buckets; for did it not give life and strength to the grape vine growing near, out of which the boys had made a swing! It was a never failing spring, the oldest inhabitant could not remember its going dry; summer's heat or winter's cold did not affect its temperature or flow, it was ever the same and could always be depended upon.

Christian, how nearly do you resemble this spring? Do you make the lives around you bright by pleasant little deeds and words? Are you humble and unobtrusive, yet known by the many kindly things you have done? Are your kindnesses as free as the air to those who need them? Do you try to add happiness to the lives of the children? Are you always to be depended upon, like a spring whose waters fail not?

TWO WAYS OF GIVING.

I have been meditating on the difference between generous giving and unselfish giving. The generous man gives more in quantity than the unselfish man, perhaps, but less in quality; he gives more of his substance, but less of himself. His giving probably wins more praise from men, but unless there has been sacrifice with it wins far less of the praise of God There have lately come to my notice two such givers. The one gave a goodly sum of money from his abundant store to be sent with a missionary barrel. Every one said, "How generous!" It was; I do not wish to belittle the act in any way; but it cost the giver nothing. The other took from the back of her favorite rocking-chair the only tidy in her simple living room, laundered it with loving care and sent it with a kindly greeting as a Christmas gift to the wife of a stranger missionary out in Washington. When she was remonstrated with for taking from her room almost the only adornment which the house afforded, she answered cheerily, "Oh, yes, I want to do it. I can have other people's tidies to look at, but they, poor souls, perhaps have none." The first gift left behind it a sense of self satisfaction; the second of humility. And is it not always so? Generosity and unselfishness may be counted synonyms, but there is often a world-wide difference between them, and unselfishness is incomparably the greater. When our giving is actuated by unselfish hearts it will repeat the spirit of our Lord:

> Who gives himself with his alms feeds three—
> Himself, his hungering neighbor and Me.

It seems to me that we must bear this difference in mind as we train our children in the difficult art of giving. It is hard to insist upon another's sacrifice of what is dear to him, but it is our duty to do so with our little ones. When my little daughter and I looked through her toy box at Christmas time to select something to be given to less fortunate children, it was a temptation to accept her natural decision to withhold those things which she enjoyed and to share those which she cared little for. But that was not the spirit to cultivate in the child; and when, later on, she saw the big eyes of the eager little girl who came, in response to our invitation, to get the basket of good things, my daughter's satisfaction in having given her the best railroad train and her pet china chicken proved to her little mind, as to my older one, that unselfish giving had brought the keener joy. —*Exchange.*

Everybody with whom a Christian has dealings ought to find out that he carries the Golden Rule in his heart.

WOUNDING CHRIST IN THE HOUSE OF HIS FRIENDS.

BY THEODORE L. CUYLER.

The strongest argument for Christianity is a clean, courageous and useful Christian life. On the other hand, the severest blows which Christianity has to bear, are not dealt by its opponents but by its professed friends who are false to its teachings and spirit. This puts a tremendous responsibility on every one who claims to be a friend of Jesus Christ. "I call you not bond servants," says the loving Saviour to us, "for the bond servant knoweth not what his Lord doeth; but I have called you friends." To this He adds that we are his witnesses—or representatives. This lynx eyed world never sees Jesus Christ except in the persons of his followers; it has been well said that a genuine Christian is the world's Bible.

A poor laboring man, whom I had accidentally overpaid, came back to me and refunded the money, when I had no means of detecting the mistake. The man who might easily have robbed me got a great hold on my respect by that transaction, and I said to myself, 'Ought I not as a Christian to be getting a hold on men's confidence by practising the strictest rules of Bible honesty?" And if I violate those rules in my dealings with others, I not only shake their confidence in me, but I shatter their confidence in the religion I profess. As the representative of Jesus Chris I have betrayed Him; and I may never be able to undo the terrible mischief that I have done to the soul of the man whom I had wilfully wronged. My dishonesty would have prejudiced him against the very name of Christian; and if I should ever venture to invite such a person to the church I belonged to, or to exhort him to become a Christian, he might very justly retort, "No, sir; I don't desire to be such a man as you."

We must remember, brethren, that the outside world will not judge us by the prayer-meeting standard. It is very easy to rise to a high pitch of enthusiasm in the warm atmosphere of a devotional meeting; and we are in danger then of overestimating our loyalty to our Master. The standard is not a sufficient one. The professed disciple of Jesus who kisses his Lord in the prayer meeting and betrays Him before the world by dishonorable dealings, plays the part of Iscariot. The stronger our claim to be Christ's friends the stronger is his claim on us for fearless, uncompromising loyalty. I believe in the doctrine of "Christian assurance" when it is well based; but woe be to us when that assurance is built upon transient frames of devotional feeling, and not upon a life of obedience to our Lord's commandments.

What we have said in regard to wounding Christ by deeds of dishonesty will apply to every deed that is contrary to the pure code of Bible morality. That code requires practical *holiness.* "Ye are my friends, if ye *do* whatsoever I command you." Every violation of Christ's code wounds Him in the house of his friends. When we place a temptation—such as a decanter of intoxicating drink—before a company of guests, we commit a three-fold wrong. We wrong them by exciting a dangerous appetite; we wrong ourselves by tempting others; and we wrong our Lord who commands us not to put a stumbling block "or an occasion to fall in a brother's way." When we harbor or repeat a slander upon a good man or woman we wound our Master. We are bound to defend the good name of our brother as well as to protect our own. The best way to do this latter thing is to live so clean a life that no mud of defamation will stick to us.

If what his professed followers sometimes do, grieves Him who bought us with his precious blood, what they neglect to do is equally wounding. When Jesus was encountering the powers of darkness in Gethsemane He expected barbarous treatment from Pilate's train bands; but He did not expect his three favorite disciples to fall asleep during his agonies. How their ears must have tingled with the keen rebuke, "Could ye not watch with me one hour?" Jesus Christ always with us—is full of glorious consolation: Jesus Christ always with us—is full of solemn admonition.

Sometimes when we sit alone and dejected, his loving countenance draws near to us and whispers, "Let not your heart be troubled; trust also in me." When we are tempted to sin, that face rebukes us with the words, "Wound me not in the house of my friends." And when we have come back ashamed and disgraced from some cowardly desertion of the right, how that look upbraids us, as He seems to say: "Could ye not watch with me one hour?" Every call of charity is really a call from Him. There is not a struggling church that knocks at our heart, or a hungry beggar that knocks at our door for relief; there is not a lone widow that asks a pittance to warm her shivering frame, or a neglected child running in rags and recklessness but ever the same voice is saying to us, "Help them, for my sake; inasmuch as ye do it to the least of these ye do it unto me. Wound me not in the house of my friends."—*The Independent.*

WAITING ON THE LORD.

That is an instructive old story about the horseman pursued by his foes, who found his trusted charger beginning to fail in the race, for one of his shoes upon his feet had been detached, and he was slipping upon the rocky path.

Suddenly the horseman dismounts at the blacksmith shop, where the two ways met, although he could see his pursuers over yonder hill, bearing down upon him, yet he waited long enough to shoe his horse He called to the blacksmith, "Be quick," as he threw him a coin of ten-fold value; and the sweating workman filed and hammered and clinched the nails, and did his work fast and well. And when the last nail was turned, and the fugitive leaped into his saddle, the hoofs of his pursuers were thundering just behind him, and he heard their shouts of triumph, as they felt they had secured their prey.

But no! he leaped into his saddle, and dashed away like the lightning, because he was now prepared for the journey.

Ah yes, he gained by losing time, and would have lost all by going before he was prepared Oh, beloved, "tarry ye in the city of Jerusalem until ye be endued with power from on high" "Wait for the promise of the father, which ye have heard of Him." "In quietness and confidence shall be your strength."

Without the Holy Ghost, you are unequal to the journey of life, you are unfit for the service of the Master, you are unwarranted in attempting to preach the Gospel or to win a soul for Christ, and you are unprepared for the future which He is immediately opening to you. Oh, let us wait at his feet, let us learn our weakness, let us realize our nothingness, let us get emptied for his filling, and then baptized with the Holy Ghost, or filled anew with his utmost fulness, and find that "He is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. To whom be glory now and forever. Amen."—*A. B. Simpson, in The Episcopal Recorder.*

LINCOLN'S TENDERNESS OF HEART.

Here is an incident related by Speed: "Lincoln had the tenderest heart for any one in distress, whether man, beast or bird. Many of the gentle and touching sympathies of his nature, which flowered so frequently and beautifully in the humble citizen at home, fruited in the sunlight of the world when he had place and power. He carried from his home on the prairies to Washington the same gentleness of disposition and kindness of heart. Six gentlemen, Hemgone, Lincoln, Baker, Hardin, and two others whose names I do not now recall, were riding along a country road. We were strung along the road two and two together. We were passing through a thicket of wild plum and apple tress. A violent wind storm had just occurred. Lincoln and Hardin were behind. There were two young birds by the roadside, too young to fly. They had been blown from the nest by the storm. The old bird was fluttering about and wailing as a mother ever does for her babes. Lincoln stopped, hitched his horse, caught the birds, hunted the nest and placed them in it. The rest of us rode on to a creek, and while our horses were drinking, Hardin rode up. 'Where is Lincoln?' asked one. 'Oh, when I saw him last he had two little birds in his hand, hunting for their nest.' In an hour, perhaps, he came. They laughed at him. He said with much emphasis: 'Gentlemen, you may laugh, but I could not have slept well to night if I had not saved those birds. Their cries would have rung in my ears.'"—*Our Dumb Animals.*

NOT READY TO COME IN.

"I don't want to come in! I don't want to come in!" And the little fellow burst into tears and sobs, with his head against the gate post. It was just at dusk of a summer evening. He had been enjoying himself on his bicycle, and now his mother had called to him to come in for the night, as she stood with kindly look at the door of an attractive home, and spoke to him in loving tones. But he would not come in, and at every repetition of the warm invitation he moaned and sobbed the harder. There were many little fellows in the city where he lived whose hearts were aching, at that very hour, because they had no home to go to for the night, and no loving voice proffered them a welcome. How strange that boy's sorry reluctance! And yet how very human was his conduct! The loving Father speaks in tender voice invitingly to his children, asking them to come home and rest in his care, and they moan out: "I don't want to come in! I don't want to come in!" They would rather remain out in the night, seeking pleasure for the hour in their chosen enjoyment, than to find shelter and love in their Father's home. The Father waits and calls, and the silly children refuse with tears his loving invitation.—*S. S. Times.*

The weakest living creature by concentrating his powers on a single object, can accomplish something. The strongest, by dispersing his over many, may fail to accomplish anything.—*Carlyle.*

It is only an ever-living Christ who can afford us the strength we require to do our work and the comfort our hearts crave in the midst of their disappointments, and desolations, and bitter griefs.—*F. A. Noble.*

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, ALLEN M. FRETZ, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., APRIL, 1896.

"Resolutions of Respect" which have come under our notice in a local paper, show that the "Grange" like the rest of the secret orders teaches its votaries to expect the continuance of their exclusive clanism in some *grand lodge above*. They speak of a "grange where membership and charter are perpetual." Having no part nor lot in the many mansions prepared by him whom they here deny, they seek to build for themselves granges, castles, lodges, and temples in which to continue their selfish and exclusive lives begun here below. If these pretended lodges in the hereafter are to be anything like the ones here below, they could certainly be no place of bliss for the soul that can be happy only in the presence of its Savior. "Him that confesseth me before men him will I confess before my Father in Heaven; but him that denieth me before men him will I also deny before my Father in Heaven."

A wolf in sheep's clothing is a menacing danger to the flock to which he essays to join himself. He is dangerous first because he is a wolf and not a sheep. His assumed outward appearance, no matter how closely it resembles that of a sheep, leaves him still a wolf with his destructive instincts unchanged. He is the more dangerous because his real nature is hid under a better appearance, and is therefore not at once apparent. Many a sheep is thus beguiled into his company until he has it in his power. So likewise those are the most dangerous enemies of the church which seek to hide behind a mask of sanctimony and religion. The enemy of souls sets his traps and baits them in the most attractive manner. But whosoever is deceived thereby is not wise." "Watch and pray lest ye enter into temptation."

A MENNONITE "HOME."

The picture herewith presented shows the outward appearance and a little of the surroundings of the building at Frederick, Pa., which is now the property of the Eastern conference and which is to be fitted up and arranged as a home —a pleasant Christian home with as much of what that sweet word implies as possible—for such as may be in need of and willing to accept such a refuge. Institutions of this kind are a fruit of the spirit of Him who came "not to be ministered unto but to minister" and who in his lifetime like the Samaritan of the parable "went about doing good." They have been characteristic of the Christian church from early times. As an instance we may quote from the history of Armenia that among that people who early embraced the Christian religion and through many times of dreadful persecution down to the last and most dreadful of them all have remained faithful and loyal to the "lowly Nazarene," there were established as early as the middle of the 4th century "asylums for widows, orphans, and the sick." From Apostolic times to the present day the love of Christ has constrained his followers to provide with tender and loving

care for those in need. If the proposed Home is established and provided for in this spirit it can not fail to be a blessing both in its ministrations and in its reflex influence on the congregations and individuals who participate in the noble cause. For particulars see minutes of conference.

SPECIAL SESSION OF THE EASTERN DISTRICT CONFERENCE,

held at the house of Benjamin Bertolet, in Fredrick, Montg. Co, Pa., March 24, 1896.

For the sake of convenience the conference was held at the house of Bro. Bertolet opposite the projected home instead of Bertolets meeting-house about half a mile away.

Bro. A. B. Shelly read the Scripture lesson and offered prayer.

To the roll call the following responded: Ministers,—A. B. Shelly, N. B. Grubb, J. S. Moyer, A. M. Fretz, W. S. Gottshall, and A. S Shelly. Deacons,—Lewis Schleifer, Ambrose Stauffer, Moses Gottshall, P. R. Kline, and Isaac Hunsberger. Delegates received from other congregations: Flatland, D. M. Landis; West Swamp, J. B. Baer, and Philadelphia, Chas. H. Moyer and Benj. Bertolet.

The secretary read the minutes of the last special session.

The committee appointed to canvass the congregations reported that the weather and roads had greatly interfered with their plans and prevented them from finishing their work. The sentiment was found generally qute favorable to the project, and the subscriptions thus far received amount to $1521.50, [some thirty dollars were received after the report was read] and a conservative estimate of the subscriptions yet to be received from persons and parts of congregations that could not be seen and the promises and encouragements given by many of those who have already subscribed, justify them in the faith that if needed the amount can easily be raised to $1800.

This report was accepted and taken up for discussion. Conference then went in a body to view the building and afterwards discussed the matter at some length, when the forenoon session closed with prayer by A. S. Shelly.

AFTERNOON SESSION.

Prayer was offered by J. B. Baer. The subject was then thoroughly viewed from all sides, and the following resolutions were adopted:—

Resolved to accept the building as the property of the conference to be arranged and used for the purpose of providing a home for aged and indigent persons.

Resolved further that in taking this step it is not intended in any way to restrict the individual congregations in caring for the poor in their midst.

Resolved to continue the present committee until the regular conference in May, and that they shall finish their work of canvassing, and prepare a constitution and by laws for the maintenance of the home, and present them to conference for consideration and adoption.

The chairman requested all who had any suggestions to offer on the subject to hand them to one of the members of the committee.

The chairman was elected a comittee of one to represent this conference in the matter of securing reduced rates to the General conference which is to be held in Kansas, next October

A vote of thanks was extended to Bro. Bertolet and the neighbors for their kindness.

The session closed with prayer by A. M. Fretz, and the benediction by the president.

N B. GRUBB, President,
W. S. GOTTSHALL, Secretary.

ITEMS FROM HERE AND THERE.

From the little congregation at Irving, Oregon, came encouraging reports of growth in numbers and interest. The work of the young people is mentioned as one of the promising signs of life in the congregation.

The Pottstown Sunday-school has already outgrown the chapel and the interested workers of the school are planning and working for the necessary funds to enlarge the chapel by building an addition to the rear.

The committee appointed for the purpose, has arranged a program for a convention by the Young People's Societies of the Eastern Conference to be held in Quakertown, on May 26, 1896. Look for programme in next issue.

The new church building erected by the congregation at Noble, Iowa, was dedicated on Sunday, March 29th. On the first Sunday of that month the brethren at Moundridge, Kansas, dedicated their church, which they have enlarged.

The congregation in Putnam and Allen counties, Ohio, has pledged $3000 for the erection of an orphanage in their midst. The matter has been taken up by the District Conference and will it is hoped receive the support and cooperation of the congregations so as to carry the project to a snccessful issue.

Meetings for the united study of God's word were held in the churches at Pandora and Bluffton, Ohio, for four days during the last week of Febrnary. The plan adopted was in the main the topical one. Such themes as The Fall of Man, Sin, Christ, the Saviour of Man, Holiness, and The Relation of the Church to Christ the Head, were presented and discussed in the light of Scripture. The attendance at the meetings was good.

The congregations of the Eastern District have recently enjoyed a visit of Bro. J. B. Bær, whose coming is always welcome and whose earnest heart-searching sermons and helpful house to house visits are always refreshing and strengthening. Sister Bær is watching and ministering at the bedside of her sick father and was thus prevented from accompanying her husband on his visits in the congregations. May the Lord continne to bless them in their self-denying work.

WHAT IS IT TO BE NOT CONFORMED TO THIS WORLD?

Webster in defining the word "conformed" gives the following definition:—"Made to resemble; reduced to the likeness of; made agreeable to; suited." Putting this meaning upon the word conformed in Rom. 12: 2, the passage means that Christians in their mode of life are not to resemble, or not to be reduced to the likeness of those who are not Christians in their mode of life. That they are not to make themselves agreeable to their unchristian surroundings by adopting a mode of life similar to theirs and by associating with them in their sinful and worldly habits. The idea expressed in this passage undoubtedly is, that Christians are to be governed by the teachings of the Word of God, and are to fashion their lives after the teachings and example of Christ and not after the habits, styles and manners of an unchristian world around them. Christians are to be guided by principles different from those held by the world, which is seeking after temporal things and permits itself to be governed by its own selfish desires.

The application of the rule laid down in this passage may not at all times be an easy one. Many may think that *they* are not conformed to the world while they can easily see things in *others* which they regard as conformity to the world, and which these in turn consider entirely innocent. Some carefully avoid all worldly conformity in some things, as the mode of dress for instance, while they are very much conformed to the world in other things. The design of the passage is doubtless to produce a spirit which does not find pleasure in the pomp, vanity, and gayety of the world and which regards all vain seeking after the things of the world and worldly amusements, gayeties and pride with disgust. A spirit that will find its pleasure and enjoyment not in the vain things of this world but in things spiritual and eternal. The world is worldly and carnally minded. The Christian in his walk and conversation is to be heavenly and spiritually minded. The world seeks after the perishable things of this world. The Christian is to seek after the abiding things of the world to come. Undeniably there is a great deal of conformity to the world in regard to dress, in patterning after the vain fashions and fancies of an idle humanity. This should not be so among Christians. But at the same time there is much conformity to the world in other things, even among those who wear simple and plain apparel, and who look with righteous indignation upon those who dress more gay and more in accordance with the fashions of the world than they do. As an upright, moral and in other respects Christian life does not atone for pride and gorgeous dress, so the most simple and plain attire does not make us guiltless from conformity to the world in other respects. The rule laid down is a general one and is applicable to all cases where the mode of life practiced by the world is at variance with the teachings of the word of God and the example set by our Lord and Master.

S.

NON-CONFORMITY AND UNSPOTTEDNESS.

Everyone born into this world is in a sense of the world and will be conformed to this world unless transformed by the renewing of his mind. Conformity to the world therefore stands as the opposite of regeneration—the new birth—being a new creature in Christ Jesus. Non-conformity to the world is to be Christ-like. While it will manifest itself externally its essence is internal, in the heart. Christ living in me as he does not live in those who are of the world, developing in me the heavenly graces which characterized his life on earth—this is to be not conformed and this will be made manifest in the fruits that are brought forth. Humility in the heart will leave no room for a proud and haughty bearing among our fellowmen. A heart full of the love of Christ will not bring forth unkind, rude, dishonest or malicious conduct towards others. In the 13th chapter of 1st Corinthians both the positive and negative side of such a Christ conformed life are minutely set forth.

In order to keep ones self unspotted from the world it will be necessary first of all to become so by cleansing in the "fountain opened to the house of David for sin and for uncleanness." This cleansing is a part of regeneration. The other part is the transforming of our natures. The hog as long as he remains a hog will wallow again in the mire though he may be washed ever so clean. His delight is in the mire. The bird of beautiful plumage, though it may become soiled by contact with the earth, will not rest until the last trace of it has been removed. It loves to be clean. Its own nature and the pure atmosphere in which it moves tend to remove the stain. So the soul that is transformed in the renewing of the mind by the Holy Spirit dwelling within, is still in the world but not of it. Its very nature will tend to make it proof against the contaminating influence of the world. And when in unguarded moments it receives stain, or scratch, or bruise, the "balm in Gilead" applied by repentance and faith, and the outworking of the inherent life will heal the wound and remove the blot.

The true child of God in order to avoid worldly conformity and to keep himself unspotted from the world needs no minute code of rules and regulations as to what he may or may not do, what he may or may not eat, wear or possess, where he may or may not go, etc., etc. His life is not of the strait jacket nature; but in an atmosphere of purity and in singleness of heart he moves about in perfect freedom. "Where the Spirit of the Lord is there is liberty." Mark you, *liberty*, not *license*. He will instinctively and yet with studied care avoid all evil. Even the appearance of evil will be offensive to him. A life prompted by the spirit of Christ will work itself out in Christ-like conduct.

A.

GENERAL CHURCH INTELLIGENCE.

Evangelist D. L. Moody is going to San Francisco in the near future to conduct a series of evangelistic meetings in that city.

The subject of organizing an "Old Mennonite" General Conference is warmly agitated by the editor, and others, in the *Herald of Truth*. Let us hope that the thing may come to pass.

The number of women preachers within the Baptist, Congregationalist, Methodist, Unitarian and Universalist churches has increased from 720 in 1891, to 1,235 at the present time. Almost one hundred per cent. within the period of five years.

Rev. Jacob Hege, of Wisner, Neb., proposes the formation of a Mennonite colony in southern California. He has been traveling through that country some time ago and reports the soil as good and well adapted to the raising of different kinds of fruit and grain. The land in that part of the state can be bought at a comparatively low rate.

Spurgeon's church in London, has a membership of 4,965.

Herold und Zeitschrift, the German Lutheran paper established by the late Rev. S. K. Brobst, at Allentown, Pa., 38 years ago, has been sold and removed to New York City, where it is continued under the name of *Lutherischer Herold*, as the official organ of the New York Ministerium of the Evangelical Lutheran Church.

Within the Transvaal country, in South Africa, 50,000 of the estimated 650,000 native inhabitants are members of Christian churches. In connection with the Hermansburg mission the number of baptized members has increased during the last five years from 12,000 to 19,244, and that of the Berlin mission from 11,000 to 13,700.

The Salvation Army has 680 corps with about 30,00 soldiers in the United States. A great part of these will now join with Ballington Booth who has lately left the old organization and has founded the "Defenders League." While the Salvation Army will continue its work, as before, principally among the fallen and outcasts in the slums. The Defenders League will labor more among the workingmen and women of the middle classes.

One of the most wonderful revival stories comes from the town of New Millport, Pa., a place of less than two hundreds inhabitants. Beginning with the Week of Prayer, Evangelistic services were conducted, which from the first night were attended with spiritual power. The results of a four weeks service are over seventy converts, sixty one of whom united with the Lutheran Church, and the rest with other churches. Both the hotels relinguished their licenses to sell liquor and the entire community was stirred.

The Methodist Church has a membership of about 7,440,000. Of these, according to "Carroll's Governmental Report of the Religious Forces of the United States," the Methodists of the United States comprise the greater part, numbering 4,589,248 communicants. Of this number 2,713,154 belong to the Methodist Episcopal Church North. The Methodis Episcopal Church North has eighteen bishops, 31,000 itinerant and local preachers, 51,849 church organizations, 29,599 Sunday-schools with 339,024 officers and 2,501,914 scholars, or a grand total of Sunday-school membership of 2,840,914. The churches and places of worship number 24,814. The increase of church buildings during the past year has averaged between one and two for every day. The institutions of learning of the church comprise 17 theological institutions, 56 colleges and universities, 56 classical seminaries, 9 female colleges and seminaries, and 76 foreign mission schools, or a total of 214 institutions of learning.

It is easy to be nobody, and we will tell you how to do it. Go to the drinking saloon to spend your leisure time. You need not drink much now, just a little beer or some other drink. If you read anything, let it be the dime novels of the day; thus go on keeping your stomach full, and your head empty, and yourself playing time killing games, and in a few years you'll be nobody unless you should turn out a drunkard or a professional gambler, either of which is worse than nobody. There are any number of young men hanging about saloons, just ready to graduate and be nobodies.

MISSION DEPARTMENT.

EDITED BY A. B. S.

WAATEN'S CHRISTMAS SPEECH.*

Interpreted by Hartley Ridge Bear.

It affords me pleasure to rise and speak to you to-day here in this meeting. It makes me happy to see that kifferent nations are represented here to-day. I would like to have more often the priviledge to speak to a large audience like this. I want to say that our Father has found a place in my heart. I am happy through him and I always remember him. But I also wish that every one in the meeting here would do the same. I wish that all the people present in this house would be able to understand me, so they could judge whether my words are true. And speaking to you my people, I want to advise and urge you to believe in our Father. Give your hearts to him, remember him and do what he teaches us to do. This is the birthday of his Son. I would ask you in all your different ages, young and old, all of you to-day to think of the love of our Father. For what has he done for us? His Son he has given unto us. Think of it, and decide to-day that from now on you will walk in his ways. Whenever meetings are arranged for you here, come and be here to listen and to learn more of the ways of our Father.

My people, the white people, especially the Germans, have become our neighbors. Many of them are here now. They live right with us and amongst us, be friends to them; whenever you meet them, treat them friendly, love them and be kind to them; take them as your brothers. This is the will of our Father. If you and they meet here in our Fathers house to listen to his Word, you will learn many good things and our Father will bless you and them. I always love best to speak of our Father to you. And whenever I speak to you of our Father, I urge you to believe in him and to become his followers. It is because I know our Father loves me and he helps me to remember him, that I love you and all my friends. I like to go to my friends and I like to have them come to me. So I shall ask you, men and women of my people, to please and accept these my words and do like I do: believe in our Father, love him, remember him.

Our Father has made all things. He has made men and women. They should be like unto Him. They should live so as to please him. In this you have to learn many things yet. Therefore, please take my advise and follow the example of our white friends. They have not come to church to receive presents, but they come to worship our Father and to be blessed therein. Now agree with me at this hour, while we are here in this house of our Father, that from this time on you will be willing to come to our Father's house to worship him here. The Bible teaches, that whosoever trusts in our Father, can always be happy. And if we, Indians, will come to trust our Father for everything, our lives will become more pleasant than they have been before. Our Father's many blessings will be upon us, we will love him and we will love each other.

I would like to impress one thought upon you. While you are here in this house, keep your mind free from everything else, but only derect it to our Father's on High, and he will look down on us in his kindness. There was a time when I did not know of our great Father. Some of His people have taught me of him. Since I have learned to know him, I have decided to put aside all of my old ways which I have come to know to be wrong, and I have concluded to follow our Father's way as well as I know how, and I do ask you to do the same. At first you may find it hard to do so, but after you have tried it you will find it easier, and you will find it a pleasing and blessed way. We have a missionary here, he is a preacher for us. Of him I have had many lessons from the Word of our Father. I also have a friend far off, he has written to me many letters already, and in every one he instructs me kindly in our Father's ways; that enables me to tell you what our Father wants you to do. If you also will come to church often and be taught by our preacher in the Bible, you will learn many needful and good things, he has always treated us right, he is good to us. I wish and I pray to our Father, that you all will become willing to learn the way of the Bible and make it to be your way. This is all.

*) This, with the three following addresses were given by two Arapahoe and two Cheyenne Indians at the Christmas festival held in our Mission Chapel at Shelly, O. T.

CHRISTMAS SPEECH OF LITTLE CHIEF.

Interpreted by Hartley Ridge Bear.

We are gathered here to worship our Great Father above. It is our Father who gives us this Christmas, and each one of us must try and think of our Great Father. We must remember what our preacher read to us from the Bible, and we must think of it all the time. In this way we will be happy and I hope we will increase in knowledge and happiness. The white people teach us to love our Father above, and we must love him, for we heard that he died for our lives so that we might be saved through him.

Since I have learned of my Father in heaven, I am happy and I wish that you, my friends, also would trust our Father. Since good people have taught me of our Father, it seems that he is in my heart. If we will remember our Father all the time we will love one another. If we will believe in him through our life, we will be saved from danger.

We must all be good to our white brethren who are with us to-day, but not only to them, but to all people on earth. Our Father teaches us that we shall love one another. I love every one that is with us to-day, because our Father teaches us to love every one. When we part from this place, we must not forget our Father above, but remember him always from now on. We must all try and be present when our white brethren gather here on Sunday. We must remember what we are taught by our good friends. It will honor our nation and we will be permitted to go to the sweet home above when we shall have to leave this world. The bad road leads to danger and destruction, we Indian people must not walk in it, but we must follow the good way. When I was a boy I was taught in school that our Great Father is watching me through life, and this I now realize still more, and I want to remember it always.

WM. LITTLE CHIEF'S ADDRESS TO HIS TRIBE.

Interpreted by Hubble Big Horse, Cheyenne.

Now my friends, Arapahoes, Cheyennes and Germans, let us all look up to our great Father only, and think of his word that we have heard from his holy Bible. We must ask him for a new life. All of you Indian people, look at this pretty Christmas tree. It is a green cedar tree, it never seems to get old. It is a picture of our Great Father, for his life is like the cedar tree. Let us all receive this new life of our Great Father.

My friends, Arapahoes and Cheyennes, let us all keep good friendship to the Germans of this country and of all the United States. Let the "Pipe of Peace" be taken by the red Indians and the Germans. Ever since they came to live with us here in Oklahoma Territory we never have had trouble with them. We Indians must give "right hands" to Germans. My Indian people, remember what I say, the Germans and Indians are alike, both nations must come to our Great Father and take his road, then we will have no trouble. Accept the new life and you will live forever, you will live longer then this old world is going to stand.

Let me tell you that we have met here to-day because this is the birthday of Jesus Christ. Our Great Father wanted us all to meet here to-day. We must think of our Great Father and his only Son, Jesus. Let us look up to him and give him our hearts, he will make us good, and will make our homes happy.

My friends, Arapahoes and Cheyennes, we must thank brother J. J. Kliewer for what he is doing for us. He helps us and shows us the right way. It is a great help and kindness to us when he teaches us the words of the Holy Bible.

My friends, Germans, Cheyennes and Arapahoes, I hope our Great Father will be with you always and give you good and happy homes here in Oklahoma. Let all remember my words that I speak to you here at this place.

ADDRESS OF CLOUD CHIEF, A CHIEF OF THE CHEYENNES.

Interpreted by Hubble Big Horse, Cheyenne

Arapahoes and Cheyennes, we once were in the dark and did not know of our dear Christ, but brother J. J. Kliewer has come to live with us, Cheyennes and Arapahoes, and has taught us of him. And we must learn to love Jesus and to love each other. Now my Indian people, let us follow one road, the road of our Great Father and his Son Christ. Let us all stand in the place of light, on the Lord's side. I believe what Bro. Kliewer teaches us, I will help him at every Indian meeting. I will speak to my people, the Cheyennes, about the new way, about the way of Jesus.

Now my friends and brothers, Germans, Americans, Cheyennes and Arapahoes, I am much interested and pleased to see these different nations here. We have a good meeting, my heart is glad and full of joy to see you all here on this birthday of Jesus. There are three tribes here present: Cheyennes, Arapahoes and Germans. Let us all keep good friendship together, believe in our Great Father and his Son Jesus, and he will be with us all. I have just been appointed by the Old Chiefs to be a chief for the Cheyennes on the Washita, but yet I would ask you kindly to remember my words that I have spoken here, for I am always willing to help for the good of all nations. To-day I give my right hand to all Germans and to friend Kliewer. Take the "Pipe of Peace."

FROM ORAIBE, ARIZONA.

Missionary H. R. Voth writes from Oraibe Arizona: Meetings are regularly held with the Indians in their Kiewas. These meetings are in general but small. The men of the village belong to different Kiewas and they but seldom and in rare and exceptional cases enter any other Kiewas but their own. The women never come to the Kiewas of the men, and enter their own Kiewas only when they have their religious ceremonies. I thus have but seldom more than 20—25 persons present at our meetings. Even of the men belonging to the Kiewa where the meetings are held some only are present at our meetings. During the summer when the men are out in the fields the Kiewas are empty, during the winter however they constitute the workshops, the legislative halls, and the sanctuaries of the Mokis. Here they do their work, discuss their tribal affairs, have their religious ceremonies, and the different secret orders their idols, their altars, and their holy vessels.

Our meetings are held alternately in the different Kiewas. As I but seldom have the aid of an interpreter I am necessarily much restricted in my speaking. In regard to natural things I am able to speak the language more comprehensively, but when it comes to religious subjects, and more particularly to the *Christian* religion the thing becomes more difficult for me, inasmuch as the language itself is devoid of many of the words necessary to express Christian ideas. But after having learned more of the spirit and the nature of the language I shall also find words to express these ideas as well. This will be the more the case after I have become acquainted with their *religious* language, their songs and prayers. For this reason it is that I frequently attend their religious ceremonies in their Kiewas. Even now I endeavor to connect my religious instruction with that which I have heard and seen of their religious system, as the apostle Paul began his address at Athens by alluding to the Altar which they had erected to the "unknown God," and to what one of their poets said: "For we are also his offspring!

This study of the religion and the religious ideas of this people is not always an easy nor an agreeable matter, in as much as many of the most valuable ceremonies are performed late at night or early in the morning, some of them being continued during the whole night. Frequently I am obliged to go to the mesa early in the morning, (3 to 4 o'clock), and at other times I remain there all night. It is in no sense a pleasure to remain in a Kiewa a half or a whole night, writing and making drawings, in which 40—50 persons are assembled, where much smoking and burning of incense is going on, and which has but a solitary opening from which the smoke and the foul air can escape. But it is not for the sake of pleasure and recreation that I make these investigations. My object is to make myself more fully acquainted with the inner life and the ideas of these people, whom I am to lead to the Lord, in order to know how to proceed to dislodge them from their heathen strongholds.

During our meetings the Mokis act quite differently from what I was accustomed to experience with other tribes. While others remained quiet, unless they were directly questioned, these are more open, frequently asking questions, making objections, expressing doubts, making comparisons, and sometimes offering contradictions. I permit them to do so, as thereby I learn whether they have understood me or not, and an opportunity is offered me to give more full explanations where they have not fully understood what I said.

In one of the Kiewas I met a man who intellectually is no doubt the superior of others. At one of our late meetings he alluded to the tradition held by the Mokis, that both the whites and the Indians originally came through an opening from out of the earth, saying that they too were acquainted with the origin of the human race. As I asked him the question, who then put man into the earth, he was somewhat confounded and said, that he was quite young yet when an old man told him this, and he had since forgotten much of it. Others however considered the question a very pertinent one. He at last said what I said might be true, but two things he could not believe; first, that the earth was revolving, as the Americans taught, and that the dead would rise, as I told them. "What is dead is dead," he said, "and life can only be brought forth by the process of the natural birth." I tried to explain to him the resurrection of the body by the well-known picture of a grain of seed corn, which being put into the ground decays and yet it produces new life and new grains of fruit. Upon this he answered, saying, this they all knew to be true but within the grain there was something invisible which brought forth this new plant. The same, said I, it is with our bodies. This present body of flesh and bone has to decay, but within it there is something which we can not see, out of this a new body will be formed in the resurrection, &c. To some of them what I said seemed clear and they made the idea expressed the subject of a lively discussion among themselves.

A deeper interest is in general lacking among these people, much less is there an earnest seeking and asking after something better. They are satisfied with their own religion and they do not care for another. They are inquisitive, but mostly out of curiosity. Occasionally one is quiet and attentive, but in general they regard the truth of the Gospel as "idle tales." The work here is pioneer work in the full sense of the word. Before the ground can take up the good seed the rankest tares must be removed. We may hope however that after we have more fully mastered their language we shall be able to come nearer to the hearts of this people. But meanwhile it will require much faithful, self-denying labor and much prayer unto Him who alone can open the doors unto the hearts of them.

SUNDAY SCHOOL.

BY A. M. F.

MONTHLY MEDITATIONS.

This is the *resurrection* month in both nature as well as in the life of our Savior, and should be in many hearts. Resurrection life means freedom from sin and fruit unto holiness. Rom. 6:22. It is "newness of life." Not the old selfish, fretful, tired, dragged-out existence, but the new Christly, cheerful, vigorous living. He who is risen with Christ seeks those things which are above, sets his affections on things above, has a heart of compassion, is kind, humble, meek, long-suffering, forgiving, loving, peaceful. In him the word of God dwells richly. And whatsoever he does is done heartily as unto the Lord.

PRACTICAL LESSON POINTS.

Lesson 1.—April 5th.

The Resurrection of Christ.—Luke 24: 1-12.

Christ's resurrection must have been a matter of great joy to his disciples and the women. Now, instead of looking forward only to days of shame, and years of disgrace, they began to anticipate glory, and honor, and immortality. This should be our feeling while we to-day stand and look at the empty tomb. While we joy in the resurrection of Christ our Savior, may we too rejoice as saved ones and such who are resurrected into the life in Christ. We should live more in glory and less in tombs. Everything Christ-like is risen. Let life not death be our companion. Those who earnestly seek the Lord will surely find him, the Living One, but not among the dead. The angels at the empty sepulchre did not bring a new Gospel, but put the women in mind of the sayings of Christ. Hearing and believing this Gospel gives us joy, peace, life and victory. This is the Gospel which we are to teach and preach to all nations.

Lesson 2.—April 12th.

Parable of the Great Supper.—Luke 14: 15—24.

"Kingdom of God" here means, the kingdom which the Messiah would set up. The Jews were expecting this to be an earthly kingdom, hence the expression of this "one," v. 1. The Savior by this parable teaches in what true blessedness in his kingdom consists. *The Great Supper*, is heaven. *The Giver of the Feast*, is God. The elaborate preparations hinted at, indicate the treasure of Divine wisdom, forethought, power, love, expended upon the work of redemption. *The servant sent*, is Christ the Messiah. Invitations had been sent before but this servant was sent at the time when "all things were ready." Jesus made known to the Jews that the blessings of the kingdom of God from that time on were attainable for them, and that they have nothing else to do than to come, to take, and to eat. The invitation is rejected through excuses. The invited were pleased to be invited, but there the matter ended with them. The three kinds of excuses represent, 1. The cares of this world. 2. The deceitfulness of riches. 3. The love of earthly relatives and friends taking away the affections from God, who shall have the first place in our hearts. Excuses are the rags with which men seek to hide their sins from God. They are the broken ships in which souls are dashed upon the rocks of eternal ruin. They are the bait with which Satan angles for souls. O, the absurd folly of the best of them. Do not make them. Upon the refusal of the invited guests, the call to the feast went out to the despised and outcasts of the nation; then to those living outside of the nation,—the Gentiles. The Lord desires his house full—the salvation of all. Still there is room, his day of grace and calling is not yet past. The emphatic words in this invitation are COME and NOW.

Lesson 3.—April 19th.

The Lost Found.—Luke 15: 11—24.

This lesson contains the pearl among parables, a gospel in the Gospel. It is one of those passages preserved by Luke alone, which seem to remind us that Luke was not a Jew but a Gentile. The older son represents the moral Jews. The younger son the publicans, immoral Jews all sinners. The far country is the land of sin. It is a long way from God. It is far from his care. The way to the far country is downward. *Selfish pride* begins the way leading still downward to *wandering* until it reaches *servile bondage*, and then *wretchedness* and *shame*. The return to the Fathers house must be decided upon, when lost man awakens to realize his actual disgrace and misery. His independent spirit and wilful disobedience brought him to utter despair which is the end of all self-will. The enjoyments of sin are short. The associates in sinful joy remain no longer than our fortune. The sinner fares worse than a hireling. In his shame he receives no pity nor help. Where he seeks pleasure, he finds pain. Until man feels the degredation of sin, he sees no beauty or attraction for childhood's home. Then home becomes his ideal of happiness. The way to the Father's house begins with humility, it continues in repentance, confession and resolution to return home. He wills, he feels he must return and trust for mercy and deliverance. In the case of the prodigal we find the *welcome home* brought pathos into the humble confession. It too was humble yet sincere. The father was still full of pitying, pardoning love. He was expecting a return, and was prepared to provide for it. Nothing is lacking or slow in coming to fully restore the lost son. He was clothed as a son, he had a son's place at the table. Father and son were so truly united that no sorrow remained.

Lesson 4.—April 26th.

The Rich Man and Lazarus.—Luke 16: 19-31.

The probability is, that this narrative is to be considered as a parable, referring not to any particular case that had happened, but teaching that such cases might happen. The design of the narrative is to impress the teaching of Christ in

the preceding verses. The rich man is not charged with having gained his wealth by iniquity, nor is he spoken of as an immoral man. He is not accused of being an adulterer, a drunkard, a blasphemer, or a glutton. He is represented as a Jew, of the stock of Abraham. The contrasts between the two men in the parable were sharp, and pointed directly to the two classes of men who surrounded the Savior during his public ministry. The rich man belonged to a wealthy family, and a large family,—six brothers. Death ushered one of the number into hell, while the others were following his example in life. This rich brother dreaded the reunion of the family. He belonged to a family who were provided with a sufficient guide to lead them into the paths of righteousness. The beggar had no wealth, and no family mentioned. He was afflicted and humbled. Death summoned him, and angels escorted his soul to the realms of glory. His example had been good. He had obeyed the commands of Scripture, and was ready for death. Eternity unveiled their true characters. The contrast was great beyond our conception. The faculty of memory is a great blessing; but men may so conduct in this world that the exercise of it will forever torment them in the world to come. An impassable barrier divides heaven from hell. Those in heaven cannot help those in hell, and none from hell can ever ascend to heaven.

THE YOUNG PEOPLE.

BY A. M. F.

SAY SO! *

If you have a friend, or brother,
Who has helped you as no other,
Why can't you speak, and let him know?
Say so!

If Christ the Lord is such a friend,
Who joy into your heart doth send;
And peace is like a river's flow,
Say so!

Do you believe the Lord is good,
And that he gives you daily food;
And feel his Holy Spirit glow?
Say so!

Tell others of the wondrous love
Of Jesus, that your heart doth move;
And thus, the "Way," one wanderer show;
Say so! C. A. F.

*) Suggested by Rev. Dr. Talmage's recent sermon with this title. *Christian Herald.*

CHRISTIAN ENDEAVOR TOPICS.

APR. 5.—The gift of life, and how to use it.—Matt. 10: 34-39.

" 12.—Will our excuse stand? Acts 26: 19-28.

" 19.—What we should be doing to save the lost.—Luke 15: 1-10. (A temperance topic.)

" 26.—Choose the good part.—Luke 10: 38-42; Matt. 6: 31-34.

Life Eternal.—1. Who gives it? 2. How can we receive it? 3. What use should we make of it?

Excuses.—1. What are the most common excuses against becoming Christians? 2. How does Christ receive excuses?

Saving Souls.—1. In what respects are men lost? 2. In what respects are they saved? 3. What are the means at our command to save others?

Right Choices.—1. What are some of the things to choose? 2. When is the proper time to choose?

C. E. DARTS.

Consecration can read the whole Bible into the Christian Endeavor pledge.

* * *

Says a Welsh missionary veteran, "We have the Christian Endeavor Society in nearly every mission station, and would not now be without one."

* * *

A missionary to China declares that the Christian Endeavor Society is doing wonders to draw out the women of that great empire in the service of their Master.

* * *

No man knows the power Christian Endeavor has been in leading the youth of our land into sacred callings. We take this paragraph from a letter written by an earnest young man in a theological seminary: "I have been in the Christian Endeavor Society ever since I became a Christian, and owe to the endeavor to keep the C. E. pledge the development that led to my coming here." We are persuaded that hundreds of young men could subscribe to this testimony.—*Golden Rule.*

MARRIAGES.

SMITH—EATON.—On February 15, 1896, at Souderton, Pa., by Allen M. Fretz, Adam G. Smith and Miss Ellen Jane Eaton, both of Hilltown township, Bucks county, Pa.

HELLERMAN—RICKERT.—On March 11, 1896, at his residence at Souderton, Pa., by Allen M. Fretz, Clifford Hellerman, of Chalfont, Pa., and Miss Hannah L. Rickert, of Dublin, Pa.

MOHR—STAUFFER. — On March 14, 1896, by Rev. A. B. Shelly, Franklin D. Mohr, of Centre Valley, Lehigh county, and Mrs. Emma Stauffer, of Milford Square, Bucks county, Pa.

DEATHS.

MOYER.—On February 10, 1896, near Baily, Pa., William S. Moyer, aged 71 yrs., 3 mos. 28 days. Deceased was the son of Peter Moyer and Eva *nee* Shelly. His wife Susanna *nee* Kriebel preceded him in death a little less than four months. Of their six sons, four survive. His remains were laid to rest in the old Mennonite cemetery at Bally on February 14th, the funeral services being led by A. S. Shelly assisted by John Ehst.

STICKLEY.—On February 24, 1896, in Philadelphia, of general debility, Amand Stickley, aged 65 years. Funeral services by N. B. Grubb. Interment in Fernwood cemetery.

NYCE.—On February 25, 1896, in Frederick, Montg. Co., Pa., George Samuel Nyce, aged 59 yrs., 5 mos. and 4 days. Interment was made at Bertolets Mennonite burying grounds. Samuel L. Butterweck spoke at the house and W. S. Gottshall in the church.

WACK.—On February 25, 1896, at the Jefferson Hospital, Philadelphia, following an operation, William Wack, aged 38 yrs., 9 mos. and 22 days. Funeral services were held at his residence, in Philadelphia, by N. B. Grubb. Interment at Indian Creek Reformed church, where N. B. Grubb and Rev. Jacob Kehm officiated.

MERKEL.—On February 25, 1896, in Allentown, Pa., Ida Merkel, wife of Charles Merkel, and daughter of Charles and Mary Hiestand, aged 26 yrs., 2 mos. and 1 day. Her two little children are thus early left motherless The funeral took place on the 29th, the services being conducted by A. S. Shelly and A. R. Horne. Interment at the Lehigh church near Alburtis, Pa.

STAUFFER.—On February 27, 1896, in Philadelphia, Pa., Martha, wife of Abraham W. Stauffer, aged 54 yrs., 4 mos. and 5 days. Sister Stauffer was a great sufferer from cancer for months, but as a devoted Christian she was patient in it all, as she sweetly trusted in Him whom she knew as her savior and helper. Funeral services were conducted by N. B. Grubb on the 1st of March. Interment in Mount Peace cemetery.

FRETZ.—On February 28, 1896, in Doylestown, Pa., Mahlon Fretz, aged 82 yrs., 8 mos. and 16 days. Interment on March 4th at Deep Run. Services by Allen M. Fretz.

LEISTER.—On March 3, 1896, near Neiffer's, Montg. Co., Pa., Daniel Leister, aged 89 yrs., 1 mo. and 23 days. N. F. Schmidt conducted the services at the house in English, and W. S. Gottshall at Herstein's School house in German. Interred in the adjoining cemetery.

DOYLE.—On March 3, 1896, near Plumsteadville, Pa., Rose Ella Doyle, aged 9 yrs., 11 mos. and 17 days. Interment on the 7th at Tohickon church. Services by Allen M. Fretz.

SHIVE.—On March 9, 1896, at Quakertown, Pa., Tobias Shive, aged 82 yrs., 4 mos. and 29 days. Interment at Flatland Mennonite church, March 12. Funeral services conducted by A. B. Shelly,

DIEHL.—On March 14, 1896, at Perkasie, Pa., Clarence, infant son of Harry P. and Lizzie Diehl, aged 4 months and 8 days. Interment at Tohickon church on March 18th. Revs. A. B. Shelly and N. C. Fetter officiating.

STAUFFER.—On March 18, 1896 near Bechtelsville, Pa., John C. Stauffer, aged 76 yrs. and 5 mos. Deceased was the father of five children two sons and three daughters, all of whom with the mother survive. Interment was made on the 23d in the Union cemetery at Bally. Funeral services were conducted by A. S. Shelly and W. S. Gottshall.

CONTRIBUTIONS.

For our Indian Mission received during the month of February, 1896.

From cong. at Whitewater, Kan., $8.50; Cong. at Hillsboro, Kan., $10.50; Anonymous, $1.00; Contributions at a wedding, Donellson, Iowa, $4.42; Cong. Newton, Kan., $57.73; A friend of missions, Newton, Kan., $5.00; Robert Werner, S. S. pupil, 50c.; A friend of Missions, Summerfield, Ill., $50.00; S. S. at Christian, Kan., $43.12; Anonymous, $10.00; Contributions at a wedding, Donnellson, Ia., $5.00; H. Dyck, Donnellson, Ia., $2.00; John Janzen, Brainerd, Kan., $2.00; S. S. collection, Perrydale, Ore., $5.00; Hoffnungsfeld S. S., Kan., $8.49; B. F. Welty, Bethel College, $5.00; Anonymous $5.00; John and Elizabeth Weber, Henderson, Neb., $15.00; Eden cong. Schwenksville, Pa., $23.10; Cong. at Christian, Kan., $40.00. Gratefully Acknowledged,

G. HARDER, Treas.

For Home Mission Work of General Conference.

From John and Elizabeth Weber, Nebraska, $11.00; Salem cong., Ohio, $9.37; Cong. at Trenton, Ohio, $10.00; Cong. at Beatrice, Neb., $14.94; Bethel College Y. P. Society, $10.00.

Gratefully Acknowledged,

D. GOERZ, Treas.

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—I COR. 3: 11.

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A SPRING PARABLE.

BY SUSAN COOLIDGE.

Till yesterday one tree was brown,—
One only, 'mid the green of spring,
Wearing her dead leaves like a crown
She stood, and seemed to gloom and frown
On every glad rejoicing thing.

Till yesterday! When touched at last
The slow buds quickened and uncurled,
And the poor tree forgave her past,
And learned to hope, and thick and fast
Showered her dry leaves on the world.

Swift sudden hope repaced despair;
The brown leaves dropped, the green leaves [grew,
And clothed upon, and fresh and fair,
The happy boughs swung all in air,
And drank the sunshine and the dew.

Souls have their dead leaves, sere and dry,
Dead hopes, dead visions, dead delight,
Relics of gladder days gone by,
Worthless to every human eye,
But yet we clasp the poor things tight,

And feel that life were bare indeed
If we should lose them, or let fall,
And all the old-time hurts would bleed,
And we unwrapped from sorrowing weed
Like mourners dragged to carnival.

Then in a moment suddenly
God's blessed sunshine, all unguessed,
Reaches and heals our hearts, and we,
Tasting its sweetness, know that He
Bids us be happy with the rest.

S. S. Times.

PRAYER FOR ISRAEL.

As there had been at all times in Israel a remnant according to the election of grace, so in every period of the Christian Church there have been some children of God, who remembered God's ancient people in prayer. It would be interesting to collect the expressions of love for Israel and of desire for their conversion and restoration, which are to be found in the annals of Church History. The fervent words of Richard Baxter and the still more touching words of Samuel Rutherford are well known to British Christians. Franke, the founder of the Orphan house in Halle, one of the brightest witnesses of Christ, was travelling in the South of Germany and visited the venerable prelate Hochstetter, who addressed to him the following interesting remark:—"In my prayers to God I have always laid before the Lord a three-fold petition: the first for a fresh outpouring of His Spirit on German Christendom, secondly for the sending forth of laborers into the vast field of Heathenism, and thirdly, for the raising up of hearts filled with compassion on Israel. The two first petitions God has graciously answered. Oh that the last also may soon be fulfilled." This word so deeply affected Franke, that he repeated it to his students in Halle, and the result was the formation of a Mission to the Jews, which was abundantly blessed of God in the conversion of sould and the spread of Christian knowledge through preaching and the circulation of excellent Hebrew and German publications. Prayer is the forerunner of mercy. The Holy Ghost enlightens the minds of God's children concerning His purposes and promises. He kindles in their hearts faith and love; He wakens in them affectionate and earnest desire for the fulfilment of His counsel, so that they are constrained to be the Lord's remembrancers and to offer unto Him supplication and intercession. In answer to such prayer, of which even the Church at large has often no knowledge, great blessings descend, which are manifest to all the world. A German writer gives a very touching illustration of this intercession, offered by obscure but fervent Christians, in describing his mother: "She took such a deep interest in the kingdom of God that she spent every alternate night in prayer; and when asked to consider her health, she replied: I will rest in eternity; at present I have no time. I have so many petitions to offer for the King and His ministers and counsellors, for the universities and schools, *for the Mission to the Jews and to the heathen*, and for my children, relations and friends."

Although the faith and patience of God's people have often been tried by the apparently long delay of the Divine answer, even in such trial they have been sustained, their faith has been strengthened, and their spiritual life enriched and deepened by persevering in the blessed privilege of intercession. And how often has there been an immediate and abundant blessing granted! In the year 1843 the labors of the Scotch Missionaries in Pesth, (Hungary) were blessed in a very remarkable manner, and a large number of Israelites brought to a knowledge of Christ. There was a deep and clear conviction in the minds of the Missionaries that this blessing was the answer to prayer for Israel, which had been called forth in Scotland chiefly through the earnest and loving appeals of the late Mr. Wodrow, a man devoted to the study of the Word and to prayer.

Intercessory prayer rests by faith on the foundation of God's word. It takes hold of the revealed purposes of God and embraces the promises. Faith is always accompanied by hope, by a calm and joyous assurance that He who has promised will perform. But the life of intercession is love; love to God, love to the Saviour and love to souls for the sake of Christ and in Him. One potent element in love is compassion, sorrow of heart, when we realize the sad condition of men without the love of Christ.

May our prayer for Israel be a prayer of faith in the word of God, of hope in Him, who has promised to quicken the dead, and of deep, compassionate, tender love in Christ and for Christ's sake.

The Jewish nation is evidently approaching a great and solemn crisis. Since their rejection of the Lord Jesus Christ, in whom alone we can truly understand the Scripture and the purpose of the law, and by whom alone righteousness and life can come to the transgressors of the first covenant, the Jews have passed through many phases. Talmudism—the authority of tradition and a system of external legalism and self righteousness,—has lost its power over the most thoughtful and influential portion of the nation; a rationalistic system of theistic morality combined with a partial observance of Jewish ceremonies has been found to be deficient in vitality; indifferentism and unbelief, often total rejection of revelation, have spread to a great extent; while prosperity and honor, acquired by talent and energy, have still further estranged them from spiritual religion and true godliness. At the same time the Jews have been of late more vividly conscious of their national unity, and of some mysterious position assigned to them in the world's history. On these and similar points much could be said; suffice it to suggest them for the simple purpose of giving special emphasis to the request:—Pray for Israel!

I conclude by reminding you of the special claim the Jewish missionaries and converts have on your loving remembrance. Pray for the former, that they may be endued with wisdom, patience, hopefulness, love; that doors may be opened to them, and that the Spirit of God may make their words effectual. Pray for the converts; because they are often sorely tried and tempted, because they are weak and inexperienced, because often they are desolate, poor and helpless. Pray that they may be kept faithful, and that the Lord may use them in His vineyard.

Let us not forget to give thanks! The Lord hath done great things for us. Many Israelites have been brought to Christ. During the last few years the truth has been extensively spread among the nation. Many Christians throughout the world are united in prayer on their behalf.

In praying for Israel let us remember the connection of Israel with the conversion of the heathen nations and with the present dispensation of the Church. "Let us take a comprehensive view; let us have enlarged hearts. The glory of God is the great object; the exaltation of the Name of Jesus. Our interest in Israel will only deepen our interest in the conversion of the heathen and in the revival of God's work in Christendom. It will fill us with a solemn and yet blessed conviction: The coming of the Lord draweth nigh!

REV. ADOLPH SAPHIR, D. D.,
in Hebrew Christian.

WHO WILL APPLY?

We don't know how much the following advertisement has been circulated, but since the employment is of such a noble grade, and thinking that some of our readers may be benefitted by applying for the position, we give place to it in our columns: "*Wanted*, in one hundred thousand households, a willing, sunshiny daughter, who will not fret when asked to wipe the dishes, or sigh when requested to take care of the baby; a daughter whose chief delight is to smooth away a mother's wrinkles, and who is quite as willing to lighten her father's cares as his pocket; a girl who thinks her brother quite as fine a fellow as some other girl's brother. Constant love, high esteem, and a more honored place in the home guaranteed. Employment assured to all qualified applicants. Address Mother, Home Office."

DO IT.

Do what? Why, say the kindly word, write the friendly note, make the visit of sympathy, send the flowers—or whatever be the thoughtful act which your heart prompts, *do it*. You know well how often shyness or laziness or forgetfulness or the habit of postponement, whatever you like to call it, hinders you from doing things like those just mentioned. If you are not conscious of such hindrance, your experience is very different from mine. But let us see.

Did you never stand at a counter in a store, and while you were being served, have it forced upon your notice that the girl who was serving you was very tired or sick or sad? And have you not had the impulse to say just a word of kindness or sympathy to her, and then checked that impulse by the thought, "I am too much of a stranger to her; it is really none of my business; perhaps she would think it an intrusion; I think I would better let it alone." Whereas, if this secret of the heart were revealed, it might easily be seen that the word which you thus turned back from its kindly mission, would have sent that poor soul singing instead of sighing through the rest of the day. Or if not quite that, it might at least have made her burden far easier to bear. So that is one of the places where I would say to you and to myself, *do it*.

Have you never, in passing a florist's, been reminded of a sick friend, and stayed your steps with the thought of sending her a few flowers to let her know that you did not forget her? Then you have said to yourself, "O! she probably has her room full of flowers; perhaps she does not like their fragrance about her; besides she may be so much better that she will not care for them; I will wait until I hear again from her." Meantime your friend may just then have wondered if you *have* quite forgotten her; it is so long since she has been able to see you; and it has so happened that she has not had any fresh flowers for a day or two; and altogether things are looking a wee bit dark to her. If you had sent those flowers, they would have brightened her room and her heart that day. So again, at the florist's door, I say, *do it*.

I wonder if you have never thought, on hearing of the coming to a friend of a sore sorrow or a combination of trying circumstances, "I believe I'll write her a note to tell her how sorry I am for her." Then came the second thought, "She will probably have a lot of letters of sympathy; I do not know that I am intimate enough with her to intrude upon her at such a time; I could not really say anything to comfort her; I will wait awhile at all events." The note is not written, the opportunity is lost, the Father's message of love is not carried. And at that very time, in that sorrowing or burdened heart, there may be a need which you, better than another, could meet with the gentle hand of your sympathy. Sorrow has many sides, and all loving friends do not touch the same side or aspect of it. Perhaps not a single one has given just the comfort or strength which your note, if written, would have brought. Will you not the next time *do it*.

I verily believe that where one person will resent the kind word or the friendly note as intrusive, ten will welcome it and find it helpful in the bearing of trial or disappointment. Curiosity to find out about another's suffering or sorrow simply for itself, is easily distinguished from sympathy which goes out of itself to help the suffering one.

You go by a little notion store in a side street, and you see a sign or figure or something put out at the door, blown down by the wind. The one woman inside is busy at her work and knows nothing of the catastrophe. Will you just step in and tell her? There goes a woman in front of you on the street, with something conspicuously out of order in her dress, of which she is quite unconscious. Will you tell her of it? Or in both these and many similar cases will you check your first impulse with the thought, "It is really not my concern; I cannot go about setting people to rights."

Would it not be well to *do it* whenever these small opportunities of service come to us? Great opportunities may be slow in showing themselves—the little ones are daily, almost hourly, at hand. Let us make the most of them, and we shall be more ready for the larger ones—or if these never come, it will be a blessed thing to have our lives filled with the "little kindnesses," which, after all, mean so much in this weary world.

DORCAS HICKS in *The Presbyterian*.

A PRAYING ENGINEER.

"Some weeks ago it was my privilege to ride from New York to Albany on the engine of the Empire State Express. The engineer was a little, bronzed, weather-beaten man of near fifty. I showed my permit, and without a word he motioned me to the fireman's seat in the cab. He ran around his engine with oil-can in hand, then climbed to his place and waited for the conductor's signal to start. I was watching, too, and back in the crowd I saw a hand swung aloft; at the instant the engineer turned and made a quick motion, seized the lever, and we were off.

"For exactly three hours the telegraph poles sped past and we rolled and thundered onward through towns, villages, cities, over switches, crossings, bridges, culverts, and through tunnels and viaducts at that terrific rate of a mile a minute. The little man at the throttle looked straight out ahead at the two lines of glistening steel; one hand on the throttle, the other ready to grasp the air brake. I was not afraid, for I saw that he was not. He spoke not a word, nor looked at me, nor at the fireman, who worked like a Titan. But I saw that his lips kept moving as he forced the flying monster forward.

"At last we reached Albany. What a relief it was! My nerves were unstrung. I had enough for a lifetime. The little engineer had left the cab, and was tenderly feeling the bearings. I turned to the fireman:

"'Bill, why does he keep moving his lips when here at the lever?'

"'Who—th' old man? Why, don't you know? He allus prays on a fast run. Twenty years he's run on this road with never an accident—the pluckiest man that ever kicked a guage cock, he is.'"—*The Arena*.

THEY NEED SAVING.

A great manufacturing company in Massachusetts recently paid their workmen on Saturday evening, seven hundred ten-dollar bills, each bill being marked. By the following Tuesday, four hundred and ten of these marked bills were deposited in the bank by the saloon-keepers of the town. Four thousand and one hundred dollars had passed from the hands of workmen on Saturday night and Sunday, and left them nothing to show for this great sum of money but headaches and poverty in their homes. Well might these men cry out to the state: "Save us from ourselves!" and the hapless wives and children: "Save us from our husbands and fathers on the Lord's Day at least."

LODGE CHARITY.

It is a habit of secret lodge members to criticise the churches for not caring more for their poor and suffering members, yet if any one will investigate he will find what we have found by long observation, that cases are rare indeed in which churches allow their members to suffer when truely in need. They bury their dead, watch by the bedside of their sick and provide food for their helpless and hungry. Their charity is different from that of the lodges whose benefits cease when a member fails to pay up his dues.

For example, we notice in the proceedings of the fifty-sixth semi-aunual communication of the Grand Lodge of I. O. O. F. of Indiana, held at Indianapolis, May 7, 1894, published in the June *Odd fellows' Talisman*, such decisions as these: "A brother became delinquent on due. Paid up, and during the thirteen weeks he was non-beneficial, died." It was decided "he was not entitled to funeral benefits." Another case was, "a brother pays his dues up to Dec. 1892; is taken sick Jan. 10, 1893, having paid no more." It was decided, "he is not entitled to benefits."

Now, what would you say of a church that would publish such rulings? I find from the Grand Secretary's report for 1893 of the I.O.O. F. of Indiana, that they have in active membership in that State, 39,706. They paid out for relief and charity during the term ending Dec. 31, 1892, $68,745.17. But their total expenses for the term was $148,636.87. That means that it cost the fraternity more than $2 to give away $1 for charity. If our churches did that way what would you think? You will find from the United States statistic of 1883, that a fraternity numbering 550,000 members received $5,000,000; $2,000,000 of that were given to the poor and the sick, and it took over $3,000,000 to meet their regular expenses, so that it cost that fraternity $3 to give away $2 for charity. And is that not a fair sample of the charity of most of the secret orders?

THE CHURCH'S MISSION.

Bishop Potter, of New York, speaking of the duty of the church to the city problems, said recently at a dedication of a chapel in that city:

"The growth of wealth and of luxury, wicked, wasteful, and wanton, as before God I declare that luxury to be, has been matched step by step by a deepening and deadening poverty which has left whole neighborhoods of people practically without hope and without aspiration. At such a time for the Church of God to sit still and be content with theories of its duty outlawed by time, and long ago demonstrated to be grotesquely inadequate to the demands of a living situation, this is to deserve the scorn of men and the curse of God! Take my word for it, men and brethren, unless you, and I, and all those who have any gift or stewardship of talents, or means, of whatever sort, are willing to get up out of our sloth, and ease, and selfish dilettanteism of service, and get down among the people who are battling amid their poverty and ignorance—young girls for their chastity, young men for their better ideal of righteousness, old and young alike, for one clear ray of the immortal courage and the immortal hope—then verily the Church in its stately splendor, its apostolic orders, its venerable ritual, its decorous and dignified conventions, is revealed as simply a monstrous and insolent impertinence!"

THE SPIRITUAL BIRTH.

The new birth is essentially a change of the nature, from an earthly one to a heavenly one, from a natural to a spiritual; from one in which the man's natural wisdom rules, to one in which God by his spirit directs. But man's carnal nature being corrupt, owing to his fall, the enemy of souls may and often does find place in the counsels of man, but when Christ enters, He takes command, and will not allow enemies on board. Like a wise captain He discharges the deadly crew who could not do his behests, and replaces them by one to his liking. So that in place of anger, wrath, malice, debate, strife, evil thoughts and words, and the like, and found love, mercy, peace, gentleness and kindred companions. Whilst the former crew worked in the dark, and the running gear at times got so hopelessly entangled that the man failed to discern right from wrong; now all is changed, for with eyes open and watchful, the crew behold clearly in that light which the captain makes to shine over all, and his watchful eye directs their every movement. Little wonder is it then, that such a radical change in man's nature, is so often represented under different similes, such as from death to life, from darkness to light, from sin and disobedience, to righteousness and obedience, from the power of Satan to the power of God. Yet clear and emphatic as are these terms, the fact itself is none the less so, nor real, and were it not in view of the darkness and blindness of the natural man, we well might marvel how some men will flatter themselves, that they have experienced this new birth, while at the same time they in themselves know full well that their natures are not changed—their love of self and of the world and its pleasures was as ever it was. How is it then that men ever fall into this fatal mistake? Because they listen to teachers who are in the same natural state themselves, and who not having experienced the quickening effects of God's spirit, are like Nicodemus, assuming to be teachers of divinity. These detract from the glory of God's grace, by whom alone the change is wrought in man, and ascribe it instead as coming by virtue of some rite, some change of notion, or some acknowledgment of themselves or their word, presuming that they alone are by succession empowered to sit in the seats of the apostles, and as such hold the key to this gate of heaven. All such dependence on man or his works, being far removed from the true knowledge and work of God in the soul, is but idolatry in its most deceptive form, where men having a name to live, yet remain among the dead. Such has ever been and still is the aim of priestcraft, to make themselves and their acts appear as essential media of salvation to men. But to the true believer who rightly knows Christ Jesus, there is but one mediator between his soul and God, even the Lord Jesus Christ.—*Selected*.

THEY WERE SILENT.

The noble Psalmist of old said he would not give to God that which cost him nothing. The joy is in real self-sacrifice—to give what we love, to give what we value. I am very much afraid it is with some of us as I heard it was with a congregation—among a people who used to say Amen. The minister said in prayer: "Lord, we give Thee our hearts," and the people said, "Amen." Lord, we give Thee our lives," and the people said, "Amen." "Lord, we give Thee our money," but there was no Amen!—Ex.

TAKING THE LORD INTO PARTNERSHIP.

"Prove me now herewith." Mal. 3: 10.

While Rev. Gerhard Roosen was pastor of the Mennonite church in Hamburg, Altona, Europe, the congregation numbering 250 members found their church too small, and decided on building a new and larger one. How to obtain the means to carry out this project was the all absorbing question This was in 1672. In that year a number of the members who held stock in the "Greenland Fishing Association," decided that during the following year, 1673, five per cent. of the net proceeds of the fishing investment should be set aside for the purpose of building the new church. During the following year the church was built, and on March 14, 1675, the first service held in it. In the vestry of that church a tablet was placed against the wall with this inscription on it: "In the said year, 1673, the fish catch was so great that no man could imagine or expect such large results; inasmuch as 48 ships with 600 fish (whales) were brought in on the river Elbe. The 5 per cent. proceeds of this were almost sufficient to erect this church. Thanksgiving and Praise unto the Lord."

A HOPEFUL VIEW.

It is only a natural deduction from other facts that the drink habit is falling off. One of these is the common practice of railroads and other corporations to require not merely temperance, but total abstinence on the part of their employees. This at once withdraws from the saloons the patronage of a large body of men, most of them young men, who are the best patrons of such places when they patronize them at all. The Christian Endeavor movement, which has had sach wonderful success in gathering young men to its banner, is another potent enemy of drink, and withholds from the saloons many thousands yearly.

Still another adverse influence is that of society. There is plenty of drinking done in society, and society smiles on it, but, all the same, when a man's character is under discussion in society the admission that "he drinks a little now and then" always counts against him. That is really the meaning of the screened doors and frosted windows of the saloons. It is not reputable for a man to be seen drinking, and this consideration has its influence in restraining the habit.

It is tolerably plain, then, that the use of intoxicating liquor is on the wane. It will be a long time before it will cease entirely, if it ever does, but each succeeding generation is soberer than the one before it. In time, perhaps in a comparatively few years, drink will become the dissipation of the few instead of, as now, the vice of the many.—*Brooklyn Citizen*.

A GERMAN ENDEAVORER.

Pastor Friedrich Blecher, who has been so active in introducing Christian Endeavor in Germany, writes that he has been successful in having the list of prayer-meeting topics and daily Bible readings translated into Hungarian, Danish, Dutch, Polish, Italian and Russian. In addition to this they had previously been translated into French for the Swiss societies. Inquiries have also been made in regard to them in Sweden, Norway, Austria, Courlaand, Spain, and Greece.—*Golden Rule*.

HOW TO CONQUER.

If you want to be a conqueror you will have to work, you will have to fight. So far as my own career is concerned, I can safely say that I was saved from destruction, humanly speaking, by struggling to save other people. Almost directly after my conversion God laid me on the bed of affliction, taking me to the verge of the river with a bad fever. I went straight from that bed into the streets and lanes of my native town, and five nights a week, and incessantly on the Sabbath, in open air and in cottages, toiled in Salvation Army style for the salvation of souls. Men and devils opposed me; sorrows and disappointments of the bitterest kind were my lot; temptations of the most insidious character followed and assaulted me at every turn, but the work of saving the lost became the passion of my life, and bound me hand and foot to Jesus Christ! I found then what I have found ever since, and what I find to-day, that, humanly speaking, there are, in work for the souls of others, safety and grace and wisdom, and all the blessings that a man needs to conquer devils and keep away depression and fear. See that your motives are pure and your object the glory of God and the salvation of men: then rush to the battle's front and live and die there.—*General Booth*.

A TEXAS WORKER.

It is no wonder that Texas Christian Endeavorers are a power in the state when this is the sort of material of which they are made: It is reported that one Endeavorer in a small lumber town organized a Sunday-school, of which she is superintendent, organized a church and reads a sermon from some standard work every Sunday morning, while in the evening the Christian Endeavor society, which she herself organized, has charge of the meeting. She is superintendent of a junior society, and once every two months she visits the Huntsville penitentiary Christian Endeavor society, which she herself organized. This worker is also superintendent of a district Christian Endeavor union composed of 22 counties. Besides all this she attends to her home duties.

LIGHT ON DAILY LIFE.

1. There must be organization if we would do much work and do it well. God is the Lord of hosts.

2. God can transform common men into workers of the greatest usefulness, if they only love, and trust, and serve him with all their hearts.

3. The great variety of people to be reached requires a great variety of talent in the workers. They thus also influence each other toward a more complete character.

4. This world would be heaven if all obeyed the Sermon on the Mount. Each heart should be a corner of heaven.

HIS MOTTO.

A boy walked into a merchant's office the other day in search of a situation. After being put through a catechism by the merchant, he was asked, "Well, my lad, and what is your motto?"

"Same as yours, sir," he replied; "same as you have on your door, 'Push.'"

He was engaged.—*Pearson's Weekly*.

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, ALLEN M. FRETZ, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., MAY, 1896.

The convention of Young People's Societies to be held on Monday, the 25th of this month, in Quakertown, the program for which appears in this issue, is an event to which we look for great and good results. The desire to have such a convention has long been felt by many of our young people and we hope, now that it has been arranged, there will be a large attendance from all our societies of this section. The feeling of fellowship in Christian work is wonderfully stimulating. When we can feel the touch of other shoulders, when heart to heart gives warmth, and eye to eye speaks mutual and common interest, the life is quickened, the soul is lifted up and strengthened in its devotion to the one who is our Master, while all we are brethren. The spirit of interdenominational (not *un*denominational) fellowship is one of the delightful and uplifting features of the great Christian Endeavor movement. This far-reaching fellowship among the earnest and devoted followers of Jesus in the various branches of his church should not be hindered but rather helped and strengthened by the cultivation of the same spirit in the smaller circles of denominational unions. The strength of an army depends on the strength of its different divisions and regiments, and where the *esprit du corps* of the army is not strengthened by the same spirit within the narrower limits of the various divisions, there is something wrong. Jealousy and rivalry are weakening elements wherever found, but in union there is strength, as exemplified in the mighty cable which is constructed by the intertwining of smaller cables and these in turn of still smaller strands and wires. May the one grand inspiration of our convention be our common and united love of Christ and our devotion to Him and the church in which he has called us to labor and through which He has vouchsafed us so many and great blessings. Let there be none of the spirit of unfriendly criticism and contention, but let each come desiring to help and be helped, to be strengthened in our service for the Master, to learn from one another in the spirit of humility and brotherly love, and the blessing of God on our convention will surely not be wanting.

FROM CORRESPONDENTS.

PHILADELPHIA.—The First Mennonite church of Philadelphia closed the recent week of prayer with the reception of thirty-one new members. As a result of the catechetical class conducted by the Pastor since the beginning of the year, twenty-five young people were admitted into the church by baptism on Good Friday evening. Six persons were also received by the right hand of fellowship since New Year.

On Easter Sunday, Communion services were held at which a large number participated; especially in the evening when the church was crowded to the door.

Much interest has been manifested by the congregation in the new work of establishing a Home for the aged and indigent. This subject, when first mentioned by our pastor, aroused a deep interest among the entire congregation. It seemed to appeal to each one individually and from the very beginning has received the heartiest support of all; in this way showing their recognition of the fact that the founding of some such home should have been taken in hand ere this.

The regular election of officers and committees of the C. E. Society, held on April 7th, resulted in the election of Bro. Jos. B. Bechtel as President and Bro. John D. Bergey vice-President. The society has an active membership of 45 at the present time. E E.

NOBLE IOWA.—March 29th marked an epoch in the Immanuel Mennonite church which will not soon be forgotten. It was the dedication of our new church building. Over thirty years ago this congregation consisted of perhaps two dozen members, but by the untiring efforts of the late Rev. Benj. Eicher, the congregation prospered. And under the direction of our pastor, H. G. Allebach, who is in every way an able man, there is no reason why it should not remain prosperous. Sunday morning dawned just such a day as you could wish for an occasion of this kind, and by ten o'clock the church was filled. A short service was held in the old house, then the people were dismissed and went over to the new place of worship. Two services were held Sunday and two Monday. The ministers from abroad were Bro. C. Showalter, from Lee county, and Bro. Roulet, of Davis county, Iowa. Ministers of all denominations who live in the community were invited and took part in the services. The building is 30x50 feet and will comfortably seat 450 people. The Lord granted us spiritual blessings in these meetings, and opened the people's hearts and hands to contribute to the work. May He continue to prosper us as He has prospered us hitherto.

Communion services were held April 12th. Our pastor was assisted by Bro. Peter Stuckey, of Gibson, Nebraska, who preached an able sermon on John 6: 48. There was one person admitted to the church by baptism and one by letter. Bro. Stuckey expects to stay in our community over a week. Our Bible Reading Class is in a prosperous condition. We expect to have another extra session April 19th.

With friendly greeting,

CORRESPONDENT MENNONITE.

CONFERENCE NOTICE.

The 95th session of the Eastern District Conference will convene in the Boyertown Mennonite church, Berks county, Pa., on Tuesday, May 5, 1896.

The Conference services will begin at 9.30 a. m., and will be conducted by N. B. Grubb and A. M. Fretz. It is desired that all the members of the Conference be present if possible, as important subjects will be discussed. The congregations should see to it that they are properly represented.

W. S. GOTTSHALL, Sec.

ITEMS FROM HERE AND THERE.

Bro. H. J. Krehbiel, of Trenton, Ohio, spent several days in Berne, Indiana, in the interest of the work of the Publication Board of the General conference.

Bro. J. F. Hager, of Pandora, Ohio, visited the congregation at Clarence Centre, N. Y., and spent some time with the brethren at Stevensville, Ontario.

At a recent annual meeting of the Bethel congregation at Mountain Lake, Minnesota, three brethren were elected as a special committee to assist the ministers in the spiritual work of the church.

During the last week of March, Bro. S. F. Sprunger, of Berne, Indiana, preached the word of God in a series of meetings in the congregation at Bluffton, Ohio. The meetings were well attended and the good seed sown, it is hoped, will bring forth abundant fruit.

W. B. Stoddard, eastern agent of the National Christian Association, recently visited several of our congregations in Pennsylvania. On Sunday evening, March 29th, he spoke in the Hereford church to a large audience. In the morning of the same day he spoke in the Schwenkfelder church at Krausstale.

The committee appointed by the General Conference to draw up a constitution for this body has completed its work. This will be laid before the Conference at its next tri-ennial session to be held in the congregation near Newton, Kansas, in October, for consideration, possible modification, and adoption. The conference was incorporated in 1891 and the constitution was to have been adopted at the session in 1893, but for valid reasons its consideration was postponed for the coming session, and the committee given more time to perfect its plan.

CIGARETTE SMOKING.

Dr. C. A. Clinton, of San Francisco, Board of Education, has made a special study of the effect of cigarette smoking among the public school children of that city, and expresses himself in the following unmistakable language: "A good deal has been said about the evils of cigarette smoking, but one half the truth has never been told. Cigarette smoking blunts the whole moral nature. It has an appalling effect upon the system. It first stimulates and then stupefies the nerves. It sends boys into consumption. It gives them enlargement of the heart, and it sends them to the insane asylum. I am physician to several boys' schools, and I am often called to prescribe for palpitation of the heart. In nine cases out of ten, it is caused by the cigarette habit. I have seen bright boys turned into dunces, and straightforward, honest boys made into miserable cowards by cigarette smoking. I am speaking the truth, that every physician and nearly every teacher knows."

J. Hudson Taylor tells of a young Christian who had received Christ as his Saviour, but who said to the missionary that he would wait until he learned more about Him before making a public profession. "Well," said Mr. Taylor, "I have a question to ask you, When you light a candle, do you light it to make the candle more comfortable?" "Certainly not," said he, but in order that it may give more light. "When it is half burnt down do you expect that it will first become useful?" "No, as soon as I light it." "Very well," he said, "go thou and do likewise; begin at once.

LODGE RELIGION.

BY J. S. MOYER.

We believe in a heaven, an eternal heavenly home, a father's house, an eternal kingdom of God, an inheritance of the faithful, a glory to which only the redeemed of the Lord shall attain. All that we know certainly concerning this heaven and this future glory, we have out of the word of God. There is no other revelation of the future. All ideas and conceptions that are not founded on God's revealed word are baseless, and so far as they contradict God's revelation they are false.

The way to this Kingdom of Heaven is Christ. "I am the way, the truth, and the life; no man cometh unto the father but by me." Only to the regenerated, the truly penitent and believing souls, is the kingdom promised. This the Scriptures demand of all alike in order to enter into the Kingdom of God. Only those who by faith in Jesus Christ have become the children of God, to whom He has given the spirit of adoption, who through Christ are justified, sanctified and redeemed, who are passed from death into life and thus stand in actual life-connection with God through Christ—to these only is heaven promised. If we build our hope on any other foundation and choose any other way to heaven, our faith is vain and our hope will come to grief. I believe that even ministers of the gospel often seek to give comfort by holding out hope for the blessedness of the dead on unbiblical grounds. To the dead this can be neither harm nor good, but to the living it may become a great hindrance to their salvation. Better speak no peace than a false peace; better no hope than that based on anything less than "Jesus blood and righteousness" appropriated by a living faith.

In the light of these truths, what can we think of the comfort and the hope held out by the various secret lodges to their members. On what do they base the hopes expressed at the graves of their members and in their "resolutions of respect?" Are they based on the Gospel of Jesus Christ? They acknowledge a Creator of the Universe, but do they acknowledge and confess God according to the revelation of His Word, as Father, Son and Holy Spirit? They read in their meetings what they claim to be God's word, but is it not only certain self selected and often much changed parts of that word? They profess also to believe in a future, in a certain heaven, for they speak at the graves of their departed of the "grand lodge above," or something to that effect, and express the hope that those who were here members of the lodge will therefore be members of the lodge above. If membership here gives right to memberseip above there must be an inimate connection between the lodge here and there. They must assume that lodgery is an institution of God, which comes to its full glory only in heaven.

If this is the assumption, on what is it based? Do we find something of it in God's word? Are their hopes sustained by divine revelation? I have found nothing of the sort. Have you, dear reader?

But, perhaps, they mean by "the lodge above" the hosts of the redeemed and blessed in Christ, who have come out of great tribulation and have made white their robes in the blood of the Lamb. If so, then they must assume that the lodges here are the church of Christ or at least one with the church. But how could such a relation be assumed or claimed, when in fact the lodges in their rituals deliberately and persistently avoid every mention of the name of Christ. If the lodges were in harmony with the church, preparing souls for the same heaven (the lodge above) they should teach the gospel of Christ, the crucified and risen Saviour, who alone can save, who is *the* way. Do they so teach Christ? Not faith in Christ, but a certain "morality" is the condition of membership. But to define this "morality" would be difficult indeed, especially in view of their oaths and formulas of initiation into their various lodge degrees. An infidel and rejector of Christ may be a good member of the lodge and with his infidelity become entitled to membership in the lodge above. But Christ says: "He that believeth not the Son shall not see life; but the wrath of God abideth on him."

If the formulas of the lodge and their published resolutions for their dead are not simply empty, meaningless words, they must refer to another place and another way thither than those taught in the Gospel of Jesus Christ. The teachings of the lodge and the teachings of the Bible are as different in spirit as were in the days of Elijah the service of Baal and the service of God. What Baal worship was to the worship of the true Israelite in those days, the lodge worship is to Christianity to-day. And he who takes a decided stand against the lodge system to day stands a fair chance of having experiences similar to those Elijah had to suffer. It is only the small minority, the seven thousand, who have not bowed the knee and have kept themselves undefiled from this anti-Christian system.

The question is sometimes asked, Can a person be an earnest, devoted Christian and at the same time a good lodge brother, or does the deadening influence of the lodge on the vital Christianity of its members justify the church to close its door against the lodge? If in the time of Elijah one could be a worshipper of Baal and a true servant of Jehovah, then a person may now be a lodge brother and a true Christian at the same time. But as it was then impossible to be on both sides so now. No one can serve two masters. As then the people of God suffered greatly through the system of Baal worship, so to-day Christianity suffers from the lodge system. The lodge estranges the hearts and saps the strength, especially the inner life powers, of the church of Christ. I believe one can truly say, Blessed is the church or the congregation that keeps itself free from the entangling snares of the lodge.

What think you, if the Lord should direct an apocalyptic message to the church to-day, would he say: "I have this against thee, that thou dealest too severely with the secret lodges and dost not tolerate them," or rather "I have against thee that thou sufferest them and dost not testify against them?"

It will not do to say the lodges are simply business organizations for the mutual temporal assistance of their members. If this were the case, then why not conduct them like other business institutions and leave off the pretense of religion. The question comes to this: Is the ritual as read over the graves of the members a matter of faith or is it only an idle, meaningles, faithless performance without conception or object? If the former, then it is a religion, and as I have shown above a Christless religion; if the latter, then it is abominable hypocrisy and sin.

I am well aware that some of the minor organizations are seemingly less objectionable than the larger ones; but as they all bear the mark of secrecy, we can not discriminate, and it is after all the "little foxes" that often do the most harm to the vineyard.

That there are not some good people, yea even Christians, in the lodges, I will not assert, but they have not become such through the lodge but through the Christian influence under which they stood before and perhaps still partly stand. Neither is it the people that I condemn but the system to which they have joined themselves. However, where they will forsake the church rather than their ungodly lodges, I know no help for them but to pray the Lord that their eyes may be opened that they may see what makes for their peace.

Translated from the Germnn and condensed by A.

PROGRAM FOR THE YOUNG PEOPLE'S CONVENTION.

A Convention of Young People's Societies of the Eastern Mennonite Conference will be held in St. Paul's church, Quakertown, Pa., Monday, May 25, 1896.

PROGRAM.

AFTERNOON SESSION.

2.00—Devotional Exercises. N. B. Grubb.
2.15—Address of Welcome. A. B. Shelly.
Response. Ernest Leitenberger.
2.25—Organization.
Singing.
2.45—Topic.—*The Proper Nature of Young People's Societies.*
1. Organization and membership. Jos. B. Bechtel.
2. Distinctive Features of Work. S. M. Musselman.
General discussion, opened by Horace Schantz.
Singing.
3.45—Topic.—*The Proper Mutual Relation of Young People's Societies and the Church.* W. S. Gottshall.
General discussion, opened by Aaron M. Rickert.
Singing.
4.30—Answering and discussing referred questions.
Refreshments and Greetings.

EVENING SESSION.

7.30—Song Service, opened by the church choir.
7.50—Devotional.
8.00—Topic.—*Benefits derived by the individual members from the work of Young People's Societies.* John D. Moyer.
General discussion, opened by H. M. Clymer.
Singing.
8.45—*Open Parliament*—Young People's Denominational and Interdenominational Unions. Led by A. S. Berkey.
9.15—Answering and discussing referred questions.
Selection by choir and collection.
9.30—Closing Business.
Benediction.

An invitation and hearty welcome is herewith extended to all Young people's Societies, without regard to name in our church connection, and the committee desires that all will be represented in this first convention. We also welcome and invite the participation of all other similar organizations.

One object and aim of this convention is to further the kingdom of God inwardly and outwardly, by forming a more compact union and social relationship among our young people.

We would also extend a special invitation to such young and older people who are as yet unacquainted with the work of Young People's Christian organizations.

A. B. SHELLY, A. S. SHELLY, A. M. FRETZ, } Committee.

MISSION DEPARTMENT.

EDITED BY A. B. S.

FROM OUR MISSION FIELD.

Extracts from the Reports of Missionworkers.

From the Reports of Missionary Krehbiel and Teacher Haury. Brother J. S. Krehbiel, our acting superintendent of missions in Oklahoma, writes of the change of superintendents and the temporary change of teachers at our Cantonment school. Brother H. L. Weiss, our former superintendent, having left his position shortly before New Year, his place was temporarily filled by others until another superintendent was found in the person of Brother John A. Funk, who took charge of the position with the beginning of Febrnary. Some time after Brother Weiss had left Cantonment, Harvey Whiteshield, one of the teachers, also for a time left his position, which during his absence, was supplied by Brother D. J, Auernheimer, the station farmer. Simultaneously with the arrival of Brother Funk and his wife at Cantonment, Mr. Whiteshield again resumed his position as teacher and is thus again successfully conducting one of the departments of our school at Cantonment. (The other department stands under the efficient tutorship of Brother Linscheid as before.—ED.) Thus the school at Cantonment is again well supplied with the necessary forces for its successful continuance. Both this school and the one at Darlington were well filled with pupils during the quarter, which industriously pursued the various studies assigned to them with marked progress. Of the school at Darlington the teacher, Brother E. H. Haury, writes as follows:

"The work of the children has in general been satisfactory. They made comparatively good progress in their studies. This has been especially the case in regard to reading and similar studies. In arithmetic the case has been somewhat different. The talent for mathematics seems in a great measure wanting with them. It holds very hard for them to comprehend anything coming in that line of knowledge. This may be partly due to their lack of a knowledge of the English language, which forbids them to understand the explanations given them in English well enough so as to make the things clear to their minds. To learn to speak the English language seems comparatively more easy to them. In this they imitate others. It thus comes, however, that at times they use English words and use them correctly, without even knowing their full and proper meaning. To memorize seems above everything else the most easy for them, and it is a thing in which most of them take great delight. Besides a number of Bible verses committed to memory by them during the past qnarter, we also tried to have those who were far enough advanced in their knowledge of the English language to do so, to commit the Ten Commandments. In this, we have not fully succeeded yet. Nearly all of the children delight in singing, and drawing seems to be the favorite study with most of them. For both singing and drawing they all possess a peculiar good talent."

Both Brother Krehbiel and Brother Haury write of the death of one of our pupils at the Darlington school—Ollie Sitting Crow—19 years of age—after an illness of only six days with inflammation of the lungs. Brother Haury writes of him and his death as follows:

"Ollie was the oldest of our pupils, and until his sickness, attended our evening school, assisting dnring the daytime in the work on the farm and around the house. He made good progress in the study pursued by him (arithmetic). He was very zealous in the pursuit of this his study, being of the age to know what he was studying for. We had promised him that with the beginning of February he might devote the daytime also to his studies. This pleased him very much and he would frequently begin to speak of the privilege thus accorded him. Bnt the Lord had appointed it otherwise. With the advent of February He laid him on a bed of sickness, and after six days of suffering He called him away from out of our midst. He died, but not as one without hope. He was not afraid to die, and repeatedly expressed himself willing and prepared to meet his God, saying he had no desire to remain here below any longer." His deceased body was laid to rest in the Indian burial grounds, on which occasion Brother Krehbiel spoke words of comfort and exhortation to those assembled. During the quarter Brother K. conducted funeral services for two other deceased Indians, one a camp Indian about 35 years of age, and the other a girl 18 years old."

Brother Krehbiel writes further: "We rejoice to perceive that some of our Indian girls pocess an earnest desire to be made familiar with the doctrines of salvation. A number of them requested me to be instructed from the Bible. I shall at once comply with their request and under the guidance and by the grace of God have regular hours of instruction for them appointed. In this connection the question may properly be asked, at what stage of spiritual maturity must a young Indian have arrived in order to be a fit subject for baptism?"

From Missionary Kliewer's Report. Brother J. J. Kliewer writes briefly of his work at Shelly, Oklahoma. Among other things he says; During the month of February my wife and myself visited the Indians at Kingfisher and went from there to Cantonment. At both places I had the privilege of speaking several times to the Indians from the Word of God. The Indians at Cantonment held one of their dances while we were there. On the one hand we were glad to fine them thus together, but preaching to them on such occasions when their hearts are fully absorbed with the dance, seems to be of very little avail. However, we could throw out some seed and admonish them to accept the faith by which they would become the children of God and inherit eternal life. At the Washita I call the Indians together every second Sunday and have services with them in our chapel. Between times I hold services with them in their camps. From time to time I also visit the Cheyenne camp three miles up the stream from our station, The Arapahoes now reside at considerable distances from one another and some of them have to come quite a distance in order to attend our meetings. But they possess a greater willingness to come than before, and we believe that the gospel of Christ is gradnally manifesting its redeeming and saving power among them."

From Missionary Potter's Report. Missionary R. Petter writes: "During the month of February the weather was particularly nice and agreeable. Making use of the opportunity thus afforded us, we visited many of the surrounding camps. During March the Indians cultivated their fields, on account of which their camps were all more or less deserted. Never before did the Indians work as they do this spring. Our Cheyennes are divided into different war bands. Of these one is called *oneanotxeo*. This band decided a few weeks ago, with the consent of the others, to have a general plowing. One division consequently began to plow six miles to the eastward from Cantonment, and the others sixteen miles to the westward. They intend to plow ten acres of land for every family. In order that all may sow in due time, they will continue to plow until the two divisions meet. The plowing in general agrees with the Indians' fancies, and I believe that in this manner they accomplish more than they would if every one were restricted to his own farm and were to plow his own land. This will undoubtedly be the case as long as the Indians are novices at farming. We are pleased to observe that the scattered condition of the Indians and the cultivation of their fields does not seriously affect their attendance at public worship. All that was necessary for us to do was to change the time of worship from morning to afternoon in order to give the more distant time to come. Last Sunday we had almost 100 persons assembled in our chapel, and at least 50 more would have come had we held our services two hours later in the day. Since my sickness our evening school has not again been opened, mainly on account of the fact that the Indians are too much scattered and too busily engaged with the cultivation of their fields to attend. My dear wife still continues her sewing hours for the women with the difference that they now meet once a week instead of twice as before. The women, who do not have any work to do in the fields, come gladly and sew. Even one of the chiefs came one day and sewed a shirt for himself, thus 'setting a good example to the women,' as he said."

From Missionary Horsch's Report. Missionary M. Horsch cites in his report a number of examples, showing how the Indians, being convinced of the truth as taught by the missionaries, are trying to combine the Christian religion with their own heathen customs, seeking thereby to avoid the necessity of entirely breaking with their old religious ideas and former practices, and as poor, penitent sinners accept Christ as their Saviour. He says, they have reason to believe that some of their Indians are not far from the kingdom of God and yet they lack the courage to openly renounce their heathen religion and accept the religion of Christ. As an illustration of what he says, he writes: "One day I observed a medicine man sitting before an open Bible placed on a white piece of cloth, performing his sorceries. Upon inquiry I was told that in this wise they meant to worship the true God. Some time ago a somewhat educated young Indian instituted what he called a Christian prayer meeting. Upon being asked how they conducted their exercises, he answered that during these meetings (heathen) songs, prayers and dances alternated one another. It seems that the educated young Indians take a special interest in such exercises, whereby they seek to combine the Christian religion with the heathen and thereby make themselves popular with their people. And it would undoubtedly be to their delight if we would aid and encourage them in these their performances. This, however, can never be the case. The chasm existing between Christianity and heathendom can never be bridged over. Nothing short of a breaking loose from heathendom entirely, and a new creature brought forth by the grace of Jesus Christ and the renewing power of the Holy Spirit, will suffice. What good can a shell without a kernel do the poor Indian?

"As a desire for stated religious meetings has repeatedly manifested itself among our Indians, I bespoke the thing with them and we agreed that as soon as the trees have put forth their leaves and the weather has become warmer we would erect a great summer-house (shade) as they have them during the summer, where stated religious meetings would be held either every Sunday or every other Sunday during the summer. I hope that by the grace of God the thing may prosper."

From Missionary A. S. Voth's Report. Missionary A. S. Voth, stationed at Dyke, Blaine Co., Oklahoma, writes of visits to the Indians in their camps and tents and of visits of Indians with them during the week, during which visits he always seeks to acquaint the Indians with the teachings of the Word of God and to tell them of the one thing needful. On Sundays he generally has meetings with the Indians in their camps. These meetings are in general comparatively well attended. Those that come are attentive and some of them show an earnest desire to be instructed. The Indians themselves furnish the interpreters without taking any compensation for their services. On one occasion when the young men who spoke English had all gone away a woman interpreted for him and did well. There is still much superstition existing among these Indians, as is shown by several incidents narrated in this report.

SUNDAY SCHOOL.

By A. M. F.

MAY.—This is the Pentecostal month:

Oh, that our hearts may be truly filled with the Holy Ghost, for living, for working, for praying. As the sails of a ship carry it into the harbor, so grayer carries us to the throne and bosom of God. But as the sails cannot of themselves speed the progress of the vessel, unless filled with a favorable breeze, so the Holy Spirit must breathe upon our hearts, or our prayers will be motionless and lifeless.

PRACTICAL LESSON POINTS.

Lesson 5.—May 3rd.

Faith.—Luke 17: 5-19.

This, as the title suggests, is pre-eminently a faith lesson. 1. We have the prayer for an increase of faith. 2. What true faith can do. 3. How faith can be increased. 4. An application in faith. 5. Thankfulness of faith. 6. Faith commended. The *prayer* for an increase of faith, sprang from a feeling of deep want. The measure of faith enjoyed, led to a wish for more. It was the cry of the soul to be instructed in the things of Christ's kingdom, that they might be perfect. Such a fitting up must come from God; it must be a gift. The *answer*, was calculated to show the nature and work of faith and its conditions. The smallest faith is living, and active and capable of the greatest developments. This was a word of encouragement. The way to such faith was away from all self-trust and self-satisfaction. Faith never rests, never doubts, never grows weary, never retreats, never complains, never fears. In the lepers we have an illustration of faith. The only hope for a cure was in Christ' they knew it; they were cleansed. But the faith of one of them was superior to that of the other nine. It led to thankfulness. This gratitude which the Samaritan felt, led him to receive the second blessing from Christ. His faith reached beyond physical healing, and found healing for his soul.

Lesson 6.—May 10th.

Lessons on Prayer.—Luke 18: 9-17.

As the last lesson was one pre-eminently of faith, so this is one on prayer. 1. We have the proud and self-righteous prayer. 2. The humble, penitent prayer. 3. A practical illustration of the proper character in prayer. The Pharisee is a life sketch of the very ostentation of hypocrisy condemned by the Lord in the Sermon on the Mount. He goes to the temple, not because it is sacred, but because it is conspicuous. Here he prays with (towards) himself, parading his fasting and his giving as both beyond what the law required. All of God in it was the babling of his name. He gave no thanks, confessed no sins, offered no love, sought no grace, consecrated no service. To be sure, he did say he thanked God that he was not as other men, but he was really thanking himself and inviting God to second the congratulation. Doubtless the parable is given that we may guard our own hearts rather than judge our neighbor. God save us from the snare of self-righteousness and contempt of others! But there is real prayer in the temple that day. The Publican is known to be a sinner, and what is more to the purpose, he knows it himself. He goes to the temple because it is God's honse, where he can confess, and plead for forgiveness. He does not tell over his crimes. The trouble is deeper than his different faults. Were all these named and pardoned, the bitter truth would yet remain that he is a sinner. Sinfulness is worse than sins. The last part of the lesson gives us an illustration of the proper character in prayer. Childlike faith wins diviue favor. It is the golden key that unlocks heaven's treasnry. If we want anything of God, we should ask him straight; but not irreverently. Ask as a child. If a true penitent can find the way to the heart of Christ, so can the childlike believer.

Lesson 7.—May 17th.

Parable of the Pounds.—Luke 19: 11-27.

This lesson may be called one of *Christian service. Gifts* and *callings* are from the Lord. There is no one who has not received some gift to be nsed. In worldly bnsiness there must be not only diligence and labor, but nnderstanding and prudence, so also mnst it be in spiritnal life for our Master. To gain nothing is the way to love all. God gives ponnds, we use them. God grants grace, we multiply it. God extends opportunities, we improve them. Would you enlarge the grace of patience? be gentle with the fretful children, quiet with the fault-finding servant, forbearing with the stupid scholar, long-suffering with the petnlant sick one. Faithfnlness in the little will give us larger opportnnities. We are to "occupy till he comes." Continne in faith and love and the word of God, Col. 1: 23; John 15: 9. Continue in the grace of God. Acts 13: 43. Let brotherly love continue. Heb. 13: 1. Keep in such close heart communion with Jesus that you will be ready for every opportunity to increase your pound. Reward is promised for faithfulness not for success, to him who uses what he has for God's glory, not to him who does many things. God accepts the will for the deed, when there is not the ability to perform. In his sight, the value of service is in proportion to the amonnt of heart put into it.

Lesson 8.—May 24th.

Jesus Teaching in the Temple.—Luke 20: 9-19.

This lesson is one of warning and judgment. Its sharp finger points out certain sins and certain sinners. Any one can see that. The scribes and chief priests saw it. They said: "He means us." They would have laid hands on him for it, but they "feared the people." The man who planted the vineyard represents God. The vineyard stands for the religious privileges of the Hebrew nation. The husbandmen are the Jews themselves. The servants sent out are the prophets. The fruit they claimed for their lord was that loyal service which shonld naturally grow out of such religious privileges. The beating handling shamefully, and wounding was the rough reception the Jews gave to God's messengers. The son sent at last is Christ, etc. While the parable points first at the Jews, it points also at those who follow along behind them and repeat their sins. Yea the history of the Hebrew nation is the history of many a religious life. If the awful penalty pronounced in this passage followed the unfaithfulness of the Jews, "how shall we escape, if we neglect so great salvation? God gives us our religious privileges and then trusts us. He expects fruit from all of us. We must either bear or burn. If not fruit then fire. There are four kinds of fruit especially pleasing to God: "*Fruit of lips*"—*praise*. Praise is an early fruit. Judah meant praise. The tribe of Juda always went first in the journeys of Israel. 2. "*Fruit of the Spirit*,"—*love*. 3. "*Fruit of labor*,"—*souls*. 4. Fruit of substance,—gifts.

Lesson 9.—May 31st.

Destruction of Jerusalem Foretold.—Luke 21: 20-36.

These words were spoken by Christ to his disciples, as they sat in view of the temple at Jerusalem. It was a clear description of the downfall of the Jewish nation, as foretold by prophecy. It is too a type and prophecy of the final judgment of the world, and the second coming of Christ. "The four moral keynotes of this discourse on the last things are, *Beware, Watch, Endure, Pray*," says Farrar. *Beware*—Beware of sin. Beware of the gross forms of sin. Beware, most of all, of the silent, disintegrating process of indifference to Christ and the things of Christ. This is sin. This was the sin of many in Jerusalem. Beware, for the prophecy uttered against sin as it existed in Jerusalem is uttered against sin as it exists now. *Watch*.—The Son of man has not given the hour of his coming. But he does not leave his own in darkness. *Watch:* this is enough. It was enongh for his followers in Jerusalem. They needed only to keep the fires glowing in their own hearts, to see that their lamps were trimmed and burning. "Watch" is warning enongh. It is definite enongh. It means to-day, to-morrow, always. *Endure*.—The apostle Paul caught np the old cry of the Philistines when he said: Quit you like men." Christian endnrance is a simple resting on Christ. There is not so much "holding out," as a "holding on." Our hands are to be placed on the shoulders of Him on whose shoulder is the government, and He endnres, battling through the billows for us and bringing us safely to the other shore. In the Christian life to "endnre" is to cling. *Pray*.—"Pray always." There are some things we can do with God's permission; there are others we can do only with his co-operation. The life which is "accounted worthy," which in the world, is not of the world, which escapes "all these things which shall come to pass" in the fulfillment of the principles of this prophecy, is a life from first to last, of co-operation with God. It is the in-breathing and out-breathing of God.

THE YOUNG PEOPLE.

BY A. M. F.

AS HE WOULD DO.

Leave to the selfish, self;
Leave to the idle, ease;
But thou, with patient, willing hand,
The present duty seize.

Leave to its cold repose
The heart that passes by;
With no swift throb of sympathy,
A sad world's suppliant cry.

But thou with ready zeal,
Touched by the human need,
Warm with a sense of brotherhood,
Give quick and loving heed.

This, were he here to-day,
Would Christ, your Master, do;
This, the sweet, wearying task of love,
Is his desire of you.

MEETING TOPICS.

MAY 3.—Be of good cheer; John 16: 22-33.
" 10.—Serving Christ in our homes; Rom. 12: 9-18.
" 17.—How God rewards those that do His will; Matt. 25: 31-46.
" 24.—Christ's widening kingdom; Isa. 11: 1-10.
" 31.—Ready for death; Matt. 24: 36-51.

Cheerfulness.—1. What are the real essentials for cheerfulness? 2. What reasons for being cheerful? 3. What can our cheerfulness do for others?

Home Life.—1. How should we make it? 2. How can we best serve Christ in it?

Rewards.—1. Who may expect a reward? 2. What are the rewards God gives? 3. How does God reward?

Christ's Kingdom.—1. What is it not, what is it? 2. How does it begin? 3. How can we help to widen it?

Ready for Death.—1. When should we get ready? 2. What is the best preparation for it? 3. What are the advantages of being always ready?

STOP AND THINK.

Does my life please God?
Am I studying my Bible daily?
Am I enjoying my Christian life?
Is there any one I cannot forgive?
Have I ever won a soul to Christ?
How much time do I spend in prayer?
Am I trying to bring my friends to Christ?
Have I ever had a direct answer to prayer?
Is there anything I cannot give up for Christ?
Just where am I making my greatest mistake?
How does my life look to those who are not Christians?
How many things do I put before my religious duties?
Have I ever tried giving one-tenth of my income to the Lord?
Is the world being made better or worse by my living in it?
Am I doing anything that I would condemn in others?

DON'T USE TOBACCO.

C. A. GORTON, M. D.

Tobacco may be used to destroy lice, but larkspur is better. It may be used to drive away moths, but camphor is better. It may be used as an emetic, but mustard is better. It may be used to drive away mosquitos, but pennyroyal is better. It may be used to make the breath offensive, but onions (though not so rankly offensive) are better. It is not the best thing, or the cheapest thing for any good purpose whatever. In medicine it has practically ceased to be used. It cannot be used as a rat poison, simply because rats will not eat it. It is sufficiently poisonous, but it is not pleasant to the taste of any vertebrate, except to the depraved taste of some human beings.

Chemically, tobacco contains nicotine, a colorless, oily, volatile alkaloid, which is so poisonous that one-seventh part of a grain will cause intense depression and nausea, followed by collapse. It also contains pyridine, picoline, collidine, lutidine, and prussic acid. How is that for a combination of poisons?

When I was a boy eight or nine years old, I had my first experience with tobacco poison. While playing with a jack-knife cutting ice, the blade closed upon my hand, making a deep cut, which bled freely. A schoolmate went with me to a neighboring house, where a woman tended me. She was about to apply a bandage when her husband suggested that a quid would stop the bleeding. The application produced within two minutes great depression and vomiting. My frightened companion removed the quid and I was given a stimulant to counteract the effect.

Young man, if you are learning the use of tobacco, what a prospect you have before you! what a prospect your future wife has before her! It is full time for you to begin to pity her. A large part of your wages will go for tobacco. In return, what will you get? what will she get? Perhaps, young man, you do not intend to form the tobacco habit, but only mean to have an occasional quid or cigar with the boys. Nearly every one that has formed the tobacco habit began in this way. Occasional indulgence became habit before he was aware.

If there were no other reasons than the pollution of the breath and mouth which comes from the use of tobacco, that ought to be sufficient to determine any person to vow that he will let it alone.

What offensive breath the use of tobacco makes! It is said that some one wrote to Horace Greely, while he was president of a farmer's club, and asked this question: "Is gnano good to put on potatoes?" Mr. Greely replied that "it might do for persons whose tastes had become vitiated by the use of tobacco and liquor, but he preferred gravy."—*Golden Rule.*

"A little knowledge inclineth men to atheism, but depth of learning bringeth them back to religion."—*Bacon.*

MARRIAGES.

KEMMERER—ROSENBERGER.—On April 4, '96, at the home of the bride's father, by A. B. Shelly, Joseph E. Kemmerer, of Bethlehem, and Lizzie M. Rosenberger, of Zions Hill, Bucks county, Pa.

FREED—ERNEY.—On April 15, 1896, in Philadelphia, in their own home, recently furnished, by N. B. Grubb, Henry K. Freed, to Miss Kate Z. Erney, all of Philadelphia.

DRAKE—BOORSE.—On April 21, 1896, in Philadelphia, Pa., by N. B. Grubb, J. Nelson Drake to Miss Fannie Boorse, all of Philadelphia.

DEATHS.

WITMORE.—On April 6, 1896, in Philadelphia, Pa., Maggie, daughter of Mrs. Sophia Witmore, aged 7 months and 7 days. Funeral services by N. B. Grubb.

LARKINS.—On April 10, 1896, of pneumonia, near Brick Tavern, Pa., Isaac Larkins, aged 72 yrs., 10 mos. and 7 days. Interment in Quakertown Union Cemetery, F. J. Mohr and A. B. Shelly conducting funeral services.

AMENT.—On April 12, 1896, in Philadelphia, Pa., of consumption, Aaron B. Ament, aged 32 yrs., 5 mos. and 22 days. Funeral services by N. B. Grubb. Interred in Northwood cemetery.

SHELLY.—On April 12, 1896, in Philadelphia, Jacob S. Shelly, aged 71 yrs., 3 months and 19 days. Interred at West Swamp Mennonite church, I. O. Shimmel and E. S. Wolle officiating.

CONTRIBUTIONS.

For our Indian Mission received during the month of March, 1896.

From Philadelphia cong. $27.17; Salem cong. Dalton, Ohio, $11.65; Y. P. Society, Christian, Kansas, $1.40; Cong. at Beatrice, Neb. $45.52; Cong. at Halstead, Kan. $40.00; Missionfriends at Summerfield, Ill. $30.00; Sewing Circle, Summerfield, Ill. $17.00; Anonymous sent by International Money Order, $25.00; Hoffnungsfeld, Eden S. S., Kan. $11.35.

Gratefully acknowledged,
GUSTAV HARDER, Treas.

For Home Mission Work of General Conference.

Through J. B. Baer:—From Halstead, Kan., cong. $10.00; J. J. Augspurger, Trenton, O. $1.00; A Sister in Cleveland, $20.00; White Oak cong., Ill. $10.00; Rev. Kinzler's cong., Washington, Ill. $5.00; Rev. Strubhar's cong., Washington, Ill. $4.00; Peter Strubhar, Sen. $1.00; Peter Strubhar, Jr. $1.00; Geo. Wagener 50c.; Hereford cong., Pa. $14.00; Tithe money of F. Berne, Ind. $15.00; Mission Box, Berne, Ind. 50c.

Gratefully acknowledged,
D. GERZ, Treas.

For Orpanage at Halstead, Kansas, received from January 10 to April 7, 1896.

From Daniel Haury, Halstead, Kan. $5 00; Riesen and Dyck, Halstead, Kan. $10.00, C. H. Friesen, Gossel, Kan. $5.00; Prof. B. F. Welty, Newton, Kan. $5.00; Herman Jauzen, Elbing, Kan. $5.00; Jacob Entz, $5.00; Emmaus cong., Kan. $3.69; Gerhard Vogt, Summerfield, Ill. $5.00; Elizabeth Schowalter, $3.00; Peter Stauffer, Keams Canon, Arizona, $10.00; S. S. Baumgartner, Moundridge, Kan. $5.00; Christian Krehbiel, Donellson, Iowa, $5.00; Wm. Galle, Moundridge, Kan. $5.00; Susie L. Haury, Newton, Kan. $5.00; D. T. Eyman, Moundridge, $5.00; C. van der Smissen, Summerfield, Ill., $5.00; Cong. at Beatrice, Neb. $15.00; Anonymous, Berne, Ind. $10.00; Gnstav Harder, Brainerd, Kan. $5.00; J. E. Schmidt, Halstead, Kan. $5.00; Elizabeth Funk, Hillsboro, Kan. $5.00.

Gratefully acknowledged,
H. DALKE, Treas.

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—I COR. 3: 11.

VOL. XI. NO. 9 QUAKERTOWN, PA., JUNE 1896. WHOLE NO. 129.

CONFERENCE PROCEEDINGS.

PROCEEDINGS OF THE 95TH SESSION OF THE EASTERN DISTRICT CONFERENCE, HELD MAY 5TH AND 6TH, 1896, IN THE MENNONITE CHURCH AT BOYERTOWN, BERKS COUNTY, PA.

TUESDAY, 10 A. M.

The conference services were conducted by N. B. Grubb and A. M. Fretz, the former preaching from John 12: 23. After the services, conference was opened by calling the roll, to which the following responded: Ministers—A. B. Shelly, A. H. Gottshall, Solomon Ott, L. O. Shimmel, J. S. Moyer, N. B. Grubb, A M. Fretz, W. S Gottshall, and A. S. Shelly. Deacons—Lewis Schleifer, Gerson Bowman, James Funk, Aaron Rickert, Ambrose Stauffer, John O. Schimmel, M. C. Gottshall, Peter Kline, and Joseph B. Bechtel. Evangelists—Harvey M. Clymer and Silas M. Grubb. Delegate—D. K. Cassel The following delegates were admitted to conference: Deacon, Reuben S. Strunk from the Philadelphia congregation; Delegate, U. S. Stauffer from West Swamp congregation, and D. M. Landis from Flatland congregation.

The proceedings of the last session and the two special sessions were read and approved. Conference closed for the forenoon.

2 P. M.

Hymn 168 was sung. J. S. Moyer read 2 Tim. 2, and offered prayer.

The election of officers resulted in the following choice: Pres., A. S. Shelly, Sec. W. S. Gottshall. The reports of the congregations were read and ordered to be tabulated and published along with the minutes

The Home Mission and church extension committee submitted the following report:

Pottstown.—The work here seems to be specially blessed by God. The Sunday school has grown to such a size that the room is often too small for comfort and often fails to meet the demands. Consequently the Sunday school has made preparations to collect money to cover at least half the expenses which will be made by building an annex. It remains for this conference to say whether this shall be done, and whether conference is willing to take the responsibility for the rest of the debt.

The services are always well attended, and are held every Sunday alternately English and German. Many who are not members take an active interest in the services and Sunday school. At the Fall communion twenty-seven persons took part, some members from other congregations of our church and some belonging to other denominations. The congregation was organized on December 30, 1895, with fourteen members. Communion services will be held on May 10, when several applicants will be admitted to the congregation. The congregation has met the running expenses and paid the interest on the money loaned.

Allentown.—The services are continued at the same place every two weeks Sunday afternoons mostly in the German language. The attendance is comparatively good. Some members have moved away and others are coming in again. Since the last conference arrangements have been made by which the members there are able to meet the running expenses.

Germantown.—The church was again rented to the United Evangelical Association for $12.50 per month until they have built a church for themselves which may occupy the largest part of the year. The second Sunday morning in each month was reserved for services by our own denomination and these services have thus far been well attended. They are principally under the direction of Bro Silas M. Grubb.

Boyertown.—The congregation has been provided with preaching and communion services, and the prospects are that before long the congregation will have their own pastor.

HOME MISSION AND CHURCH EXTENSION TREASURER'S REPORT.

Receipts.

Oct. 1, 1895,	Balance of Pottstown Building Fund		$ 2.76
" 12, 1895,	From A. S. Moyer on Conference order		50.00
Jan. 10, 1896,	From the congregations for S. K. Mosiman:		
	Souderton	$ 4.51	
	Sprngfield	2.82	
	Saucon	1.47	
	East Swamp	2 00	
	West Swamp	2.14	
	Quakertown	1.83	
	Philadelphia	3.16	
	Upper Milford	2 00	
	Hereford	4.00	
	Schwenksville, Boyertown and Pottstown	6.48	
			30.41
			$83.17

Expenditures.

October 1, 1895,	Balance due the treasurer		$ 2.75
Nov. 20, "	Rent in Allentown		34.00
Jan. 2, 1896,	N. B. Grubb, Expenses		6 05
" 10, "	S. K. Mosiman "		30.41
" 12, "	Harvey Clymer "		3.00
Feb. 13, "	Traveling Expenses		2.06
" 13, "	Postage		.36
" 13, "	A. B. Shelly		2.00
" 13, "	N. B. Grubb		1.75
			82.38
	Balance in Treasury		.79

A. S. SHELLY, *Treasurer.*

Committee { N. B. GRUBB, *Pres.* W. S. GOTTSHALL, *Sec.* A. S. SHELLY, *Treas.*

The report was accepted.

J. S. Moyer who had been appointed to collect the standing resolutions made at previous sessions of conference and lay them before this body was not ready to report, and was advised to report at the next session.

The committee on overture from Perkiomen Seminary submitted the following report: A meeting was held in the Seminary building March 31, 1896. The subject was discussed with the Principal and Vice Principal and the offer made by them more definitely explained. The object is to establish an Endowment fund, and enlarge the Board of Trustees of the Seminary. If our conference will aid in establishing this fund they shall have the right of representation in the Board in proportion to the amount secured. The buildings would remain the property of the Schwenkfelder church, and the fund raised by this conference, the property of the conference, and in case of misfortune must be returned to conference. Conference runs no risk, only it will have to manage the fund itself and see that the interest from the fund is paid to the treasurer of the seminary. The representation on the board should be at the ratio of one member for every $3500. The comite is of the opinion that such a united effort in school matters between the Schwenkfelders and our church would be a great blessing. The ecenomy of such an arrangement must at once be seen. The committe would favor such a plan but can not see its way clear to make any definite suggestions for the present time.

Committee { A. B. SHELLY, W. S. GOTTSHALL, J. B. FRANK.

The committee on reduced rates to the General Conference repoited that steps have already been taken in the matter but the results may only be accomplished with difficulty. The committee consisting of N. B. Grubb was continued until next conference.

The Home Mission report was now taken up and the following resolutions passed:

a) Conference gives permission to the committee, in case they find it necessary, to enlarge the building at Pottstown, provided the people there raise $250.00, and should a debt remain, to raise the mortgage.

b) That the congregation shall as before be served by W. S. Gottshall on the same conditions as before.

c) That conference appropriates $25.00 for the use of the committee.

Resolved further, that the Publication Committee shall publish an English Almanac for 1897.

The afternoon session was closed with prayer by A. M. Fretz.

WEDNESDAY 8 A. M.

Devotional exercises were conducted by Solomon Ott. Singing Hymn No. 1. Reading 1 Cor. 12, and prayer.

The report of the committee on Rules or Bylaws for the management of the Home for the aged and indigent of the church was taken up and after careful consideration of each paragraph the rules were adopted in the form as published herewith. [See Supplement].

Rev. J. E. Freeman of the Reformed church, Rev. Edelman of the Evangelical church, and Rev. O. S. Kriebel and Edwin Schultz of the Schwenkfelder church, were welcomed on the floor of conference and invited to participate in its deliberations.

The election of the Board of Managers for the Home resulted as follows: Benjamin Bertolet, Wm. G. Moyer, and John L. Bauer were elected for 3 years; A. S. Shelly, W. S. Gottshall, and J. R. Allebach were elected for 2 years, and Ambrose Stauffer, A. B. Shelly, and A. M. Fretz were elected for 1 year. S. H. Longaker was elected treasurer of the Home.

Resolved, That should any vacancy occur in the Board of Managers of the Home, the conference trustees shall fill the vacancy by appointment.

The committee which has been soliciting subscriptions to the Home and drew up the rules for the management made the following recommendation or suggestion which was accepted by conference.

Continued on page 69.

TOLSTOI ON THE TEACHING OF NON-RESISTANCE.

Extract from a letter of the Count to Ernest H. Crosby.

But how is a man to act when he sees clearly the evil of following the law of love and its corollary law of non-resistance? How, to use the stock example, is a man to act when he sees a robber killing or outraging a child, and he can only save the child by killing the robber?

When such a case is put, it is generally assumed that the only possible reply is that one should kill the robber to save the child. But this answer is given so quickly and decidedly only because we are all so accustomed to the use of violence not only to save a child, but even to prevent a neighboring government altering its frontier at the expense of ours, or some one from smuggling lace across that frontier, or even to defend our garden fruit from a passer-by.

It is assumed that to save the child the robber should be killed. But it is only necessary to consider the question on what grounds a man, whether he be or be not a Christian, ought to act so, in order to come to the conclusion that such action has no reasonable foundation, and only seems to us necessary because 2,000 years ago such conduct was considered right, and a habit of acting so was formed. Why should a non-Christian, not acknowledging God, nor regarding the fulfilment of His will as the aim of life, decide to kill the robber in order to defend the child? By killing the robber he certainly kills, whereas he can not know positively whether the robber would have killed the child or not. But, letting that pass, who shall say whether the child's life was more needed, better, than the robber's life?

Surely, if the non Christian knows not God, nor sees life's meaning in the performance of His will, the only rule for his actions must be a reckoning, *i. e.* a conception of what is more profitable for him and for all men; a continuation of the robber's life or of the child's? To decide that he needs to know what would become of the child whom he saves, and what—had he not killed him—would have been the future of the robber he kills. And as he can not know this, the non-Christian has no sufficient rational ground for killing a robber to save a child.

If a man is a Christian, and consequently acknowledges God and sees the meaning of life in fulfilling His will, then, however innocent and lovely a child, he has even less ground to abandon the God-given law and to do to the robber what the robber wishes to do the child. He may plead with the robber, may interpose his own body between the robber and the victim, but there is one thing he cannot do; he can not deliberately abandon the law he has received from God, the fulfilment of which alone gives meaning of his life. Very probably bad education or his animal nature may cause a man, Christian, or non Christian, to kill the robber, not only to save the child, but even to save himself, or to save his purse, but it does not follow that he is right in acting thus, or that he should accustom himself or others to think such conduct right.

What it does show is that notwithstanding a coating of education and of Christianity the habits of the Stone Age are yet so strong in man that he still commits actions long since condemned by his reasonable conscience.

I see a robber killing a child and I can save the child by killing the robber; therefore, in certain cases, violence must be used to resist evil. A man's life is in danger and can be saved only by my telling a lie; therefore, in certain cases one must lie. A man is starving, and I can only save him by stealing; therefore, in certain cases one must steal. I lately read a story by Coppee, in which an orderly kills his officer, whose life was insured, and thereby saves the honor and the family of the officer. Therefore, in certain cases one must kill.

Such inventions and the deductions from them only prove that there are men who know that it is not well to steal, to lie, or to kill, but who are still so unwilling that people should cease to do these things that they use all their mental powers to invent excuses for such conduct. There is no moral law, with reference to which one may not devise a case in which it is difficult to decide what is more moral, to disobey the law or to obey it. But all such inventions fail to prove that the laws, "Thou sealt not lie, steal, or kill," are invalid.

It is the same with reference to the law of non-resistance. People know it is wrong to use violence, but they are so anxious to continue to live a life founded on the strong arm of the law that instead of devoting their intellects to the elucidation of the evils which have flowed and are still flowing from violence, admitting that man has a right to use violence to his fellowmen, they prefer to exert their mental powers in defence of that error.

"Fais ce que je dois, advienne que pourra" ("Do what's right, come what may"), is an expression of profound wisdom. We each can know indubitably what we ought to do, but what results will follow from our actions we none of us either do know or can know. Therefore it follows that besides feeling the call of duty we are further driven to act as duty bids us by the consideration that we have no other guidance and that we are totally ignorant of what will result from our actions.

Christian teaching indicates what a man should do to perform the will of Him who sent him into life, but discussion as to what results we anticipate from such or such human actions have nothing to do with Christianity, but are just an example of the error which Christianity eliminates None of us has ever yet met the imaginary robber with the imaginary child, but all the horrors which fill the annals of history and of our own times came and come from this one thing, that people will believe that they can foresee the results of hypothetical future actions.

The case is this: People once lived an animal life, and violated or killed whom they thought well to violate or to kill. They even ate each other: and public opinion approved of it. Thousands of years ago, as far back as the times of Moses, a day came when people had realized that to violate or kill each other is bad. But there were people for whom the reign of force was advantageous, and these did not approve of the change, but assured themselves and others, that to do deeds of violence and to kill people is not always bad, but that there are circumstances when it is necessary and even moral. And violence and slaughter, though not so frequent or so cruel as before, continued, only with this difference, that those who committed or commended such acts excused themselves by pleading that they did it for the benefit of humanity. It was just this sophistical justification of violence that Christ denounced. When two enemies fight, each may think his own conduct justified by the circumstances. Excuses can be made for every use of violence; and no infallible standard has ever been discovered by which to measure the worth of these excuses. Therefore Christ taught not to believe in any excuse for violence, nor—contrary to what had been taught by them of old times—ever to use violence.

One would have thought that those who professed Christianity would have been indefatigable in exposing this deception, for in such exposure lay one of the chief manifestations of Christianity. What really happened was just the reverse. People who profited by violence and who did not wish to give up their advantages took on themselves a monopoly of Christian preaching and declared that as cases can be found in which non-resistance causes more harm than the use of violence—the imaginary robber killing the imaginary child—therefore Christ's doctrine of non resistance need not always be followed, and that one may deviate from His teaching to defend one's life or the life of others; to defend one's country, to save society from lunatics or criminals, and in many other cases. The decision of the question in what cases Christ's teaching should be set aside was left to the very people who employed violence, so that it ended by Christ's teaching on the subject of not resisting evil by violence being completely annulled. And what was worst of all was that the very people Christ denounced came to consider themselves the sole preachers and expositors of His doctrines. But the light shines through the darkness, and Christ's teaching is again exposing the pseudo teachers of Christianity.

We may think about rearranging the world to suit our own taste; no one can prevent that, and we may try to do what seems to us pleasant or profitable and with the object treat our fellow-creatures with violence on the pretext that we are doing good. But, acting thus, we can not pretend to follow Christ's teaching, for Christ denounced just this deception. Truth sooner or later reappears, and the false teachers are shown up, which is just what is happening to-day.

Only let the question of man's life be rightly put, as Christ put it, and not as it has been perversely put by the churches, and the whole structure of falsehood which the churches have built over Christ's teaching will collapse of itself. The real question is not whether it will be good or bad for a certain human society that people should follow the law of love and the consequent law of non-resistance, but it is this: Do you, who to day live and to morrow will die, who are, indeed, tending deathward every moment, wish, now, immediately and entirely to obey the law of Him who sent you into life and who clearly showed you His will alike in tradition and in your mind and heart; or do you prefer to resist His will? And as soon as the question is put thus, only one reply is possible: "I wish now, this moment, without delay or hesitation, to the very utmost of my strength, neither waiting for any one, nor counting the cost to do that which alone is clearly demanded by Him who sent me into the world; and on no account and under no conditions do I wish to, or can I, act otherwise, for herein lies my only possibility of a rational and unharassed life."

LEO TOLSTOI.

A writer tells how a little child once preached a sermon to him. "Is your father at home?" I asked a small child on our village doctor's doorstep. "No," he said, "he's away." "Where do you think I could find him?" "Well," he said, with a considering air, "you've got to look for some place where people are sick or hurt, or something like that. I don't know where he is, but he's *helping somewehre*."

ARMENIAN RELIEF.

Our readers, many of whom are among those who have contributed to the relief funds for the Armenian sufferers, will be interested in the following letter which gives a glimpse into the work of distributing the relief in that country, as well as into the great need of such charitable help:

AVAZ. PACHA., Constantinople, Apr. 23, '96.

MR. ASA S. WING, 409 Chestnut St., Phila., Pa.

My Dear Sir:—Your remittance has just been received and placed to the credit of Miss Barton. In behalf of Miss Barton, Mr. Wistar, and this greatest of all relief fields, please thank your contributors for their generous gifts.

Mr. Wistar's expedition has had the money you have sent and about five hundred pounds sterling besides. You may have heard direct from him. but a brief outline will be admissible, I doubt not. On the 19th of March our second relief expedition with supplies, under Mr. Wister, sailed from Constantinople for Alexandretta. There the second joined the first, under Dr. Hubbell, and journeyed together as far as Aintab. From Aintab the second caravan went to the east as far as Orfa, and last Monday, the twentieth, left that city and is now en route to Harpout. Dr. Hubbell's party went to Marasch from Aintab, and remained several days in that ill-fated city. On the seventh of April a third expedition, composed entirely of doctors with medical supplies, left Beyrout, arriving at Marasch on the eighteenth. The day after Dr. Harris' corps of physicians arrived. Our General Field Agent, Dr. Hubbell left, and is now en route to Malatia. Both the first and second parties are amply supplied with all things needful for relief, and splendid work is being accomplished. They are in the very center of the most distressed portions of the country, where but little if any relief has reached, visiting places where no foreigner has been since the massacres occurred, and many places from whence no information has come out. You will understand the vital importance of our work when you know that ours is the only movable relief in the interior. The missionaries, noble men and women, though accomplishing great good in the cities and adjoining country, are stationary, and have more work than they can possibly compass. We are working in perfect harmony with all other relief, and yet entirely independent. Our endeavor is not only to supply immediate need in the way of food and clothing, but to furnish also and specially, seeds and simple farming tools, so that the relief will be permanent.

You may know that in Marasch and Zeitun there are four distinct epidemics—typhoid, typhus, small pox and dysentery, seven to ten thousand sick, and naturally many deaths every day. Until our own physicians arrived, there were no doctors, save one or two great-hearted men, who rushed from their own heavy work in other cities, to do what they could and then back to their own posts again. Most of the consecrated workers who were laboring with the sufferers were taken with the fever. I think only two heroines remained when Dr. Harris took control. We are gathering physicians wherever we can and sending them on. The supply is limited, however, as they must be acclimated, and also be able to speak and read Turkish, Armenian or Greek. Much has been written and told in America about our relief being under Turkish direction or in their hands. It is all absolutely false and malicious. The authorities are guarding us against the wild tribes, are furnishing us with military escorts, but we distribute in city, town and village, and go where we please, and distribute to whom we choose without let or hindrance.

This is but the barest outline, but we trust our friends will understand the situation.

Very sincerely your friend,

For Miss Barton. GEORGE H. PULLMAN.

GIVING MADE EASY.

As I was riding to church one Sabbath with a farmer, we fell into conversation on the subject of giving. He was an elder in the Presbyterian church, a man between fifty and sixty years of age. Said he, "I give a tenth of all I make to the Lord. Every crop of corn, every load of hay, every dozen of eggs I sell, I keep account of, and one tenth of the profit goes to the Lord. It came rather hard at first, but that is past long ago. Now I have only to distribute what is already given. I am ready to listen to any reasonable application, and if I think it a good object, it is nothing but a pleasure to give. That tenth I have come to feel belongs to God. I never touch it. I should as soon think of spending my neighbor's money as that. About the same time I met this man's pastor. Said he, "That farmer is not only the largest giver, but the most cheerful giver in my parish. I preach in two churches. He helps liberally in sustaining both, and the money he gives is the least of the blessings he brings to us."

Some time after this I was conversing with a friend in Chicago, a young business man, on the same subject. "Yes," said he, "I determined when I was a clerk, the first year that I earned anything for myself, that I would set aside a fixed percentage of my income for benevolence. I made the resolution, and I have kept it."

"Well, you began early," I remarked. "So I did," was the reply, and it was well I did. My salary was small, and to give the proportion I fixed upon was hard; but there has never been a year since when it would not have been harder. A year or two after I went into business for myself, it looked as though every cent was needed for capital. I am afraid I shouldn't have commenced the system that year. But having resolved and made a beginning, I was ashamed to retreat. Then, the year after, I was married. That year I should have begged off, I am sure, if it had not been for the habit, by that time pretty well settled. That carried me through. Soon after came our big fire, then hard times, epizootics; in fact almost every year something happened which would have made that particular year a bad one to begin. Now, I always say to my friends, begin to give as soon as you begin to make; start early." I do not certainly know what proportion of his income the young merchant gives. Probably a tenth; not less I am sure.

A young man just beginning his business life came to me alone a few evenings since, and said, "I like this idea of giving a regular proportion, and I am going to begin now. I think I will give a tenth. This year that will be five hundred dollars. It looks like a good deal to give away; and my business is growing; it will be more yet. I expect, next year; but it's the right way. My old Bible-class teacher used to talk to us boys about it, and I am going to do it."—*Arthur Mitchell, D. D., in the Interior.*

UNCONSCIOUSLY BLESSING.

Several years ago I was crossing the continent for the first time; it seemed then a great undertaking for a woman alone. As the distance grew between me and my friends on the Pacific Coast, and I was still far from the dear home friends, a depressed feeling crept into my heart, until at the close of the second day an unutterable loneliness took possession of me.

I was then about thirty miles west of Salt Lake City, where I was expecting to spend the night and day following, but as I came nearer I did not feel the pleasure I had anticipated in visiting this noted city. My thoughts being thus occupied, I did not observe that we were slowly drawing in at a little quiet station, until I was conscious of a sweet familiar sound of many voices singing. Looking around I could not see any one except the station agent and several boys roaming about, but as the train came to a stop I could hear the words distinctly, "Nearer, my God, to Thee, nearer to Thee."

The Pullman Sleeper which I occupied had only a few passengers, and all, like myself, were silent, thinking perhaps of home.

The train must have stood an unusually long time, for the unseen singers sang three verses every word of which seemed a prayer for me. I could feel the hot drops trickling through my fingers, and oh, the feeling of sweet protection and exquisite comfort of that hymn I shall never forget!

When we moved out of that little station I seemed to be parting with friends Alone, yet not alone, for was I not near Christian friends? The load was lifted from my heart.

In a few hours we were skirting the great Salt Lake, and the rays of the setting sun on that beautiful sheet of water left a hallowed impression upon my memory, a joy for ever.

On reaching the city I took a stage for the hotel, and at nine o'clock in the evening found myself at the Walker House, but not lonely, for I still could hear the sweet distant sound of "Nearer, my God, to Thee, nearer to Thee."

How unconscious were those dear Christians of the good service they had rendered a lonely stranger in a strange land. I ever think of them with thankfulness. I never expect to pass that little station again, but if ever I should, I would listen and long to hear the comforting greeting of the dear old hymn, "Nearer, my God, to Thee, nearer to thee."

C. A. V. H.,
in Am. Messenger.

WHAT A SMILE DID.

A lady of position and property, anxious about her neighbors, provided religious services for them. She was very deaf—could scarcely hear at all. On one occasion, one of her preachers managed to make her understand him, and at the close of the conversation asked: "But what part do you take in the work?" "Oh," she replied, "I smile them in and smile them out!" Very soon the preacher saw the result of her generous, loving sympathy in a multitude of broad shouldered, hard fisted men who entered the place of worship, delighted to get a smile from her as she used to stand in the doorway to receive them. Why do not the working classes attend the house of God? They would in great numbers, if self denying, Christ-loving Christians would smile them in and smile them out.—*The Christian.*

Time may be money, but eternity is not.

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, ALLEN M. FRETZ, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., JUNE, 1896.

It would be hard to conceive of anything more foreign to the spirit of Christ to be endorsed and fostered by the church, than the Boys' Brigade fandangle. It is more objectionable than the military forms of the Salvation army. With the latter this form is used only figuratively and as a means of attraction in order that the souls of those thus attracted may be reached, and without any pretense to real militarism. But in the "Brigade" movement the object seems to be to instill into the boys a love for military tactics. Certain it is that this is the result produced, even if it may not always be the one directly aimed at. There is certainly enough of the war spirit in the world without the church going into the business of cultivating it. We cannot conceive of the blessed Lord, the Prince of Peace smiling approval upon this worldly fad among the churches. Even as a means to the end of physical culture, military drill is pronounced by the best authorities to be far inferior to many other forms of physical exercise, and as for the spiritual nature it must and does act as a blight rather than a stimulus to the healthy development of a Christlike character.

One of the youngest upstarts of the great brood of selfish combinations among men in this country bears the name "Farmers' Alliance." It argues for the comparative good sense and vigorous moral health of the farming population that they have been slow in catching the disease which is becoming more and more epidemic throughout our land. But it seems to be breaking out among them at last, and by reason of its contagious nature is spreading rapidly. That this is a diseased condition in human society can admit of no question. All these combinations whether of capitalists or laborers, producers or consumers, are in their nature selfish, and though their professed purpose generally is self-protection against the avarice of others, the thought of gaining an advantage over others enters largely into the animus of these organizations. But there can be no advantage to one without a comparative disadvantage to another. When, for instance, a number of persons in a community combine and by means of secret arrangements seek to buy their dry good, groceries, etc., at reduced rates, other buyers will have to suffer by it, and thus one such combination begets others until everybody is combined against everybody and in the end nothing is gained (?) but the spirit of envy, distrust, and hatred. It is quite in keeping with the nature of these combinations that they usually adopt the form of secrecy while they assume the cloak of charity and even religion. Thus even in the *comparatively* innocent Farmers Alliances our young men are trained as in a preparatory school for the the secret lodges of which in their multiplied forms and degrees these seems to be no end—except the end which will come to all the works of the evil one when this world shall be purged from sin and unrighteousness in the kingdom of the Prince of Peace.

In another column the readers find a brief account of a destructive storm by which our mission station at Cantonment, O. T., was visited on the evening of May 15. The damage done must necessarily be repaired at once. Steps have already heen taken to repair the roofs torn away by the storm. But the other damages should likewise be made good without any necessary delay. Especially should the church, wherein our brother Petter has for some time been holding regular services with the Indians, be put in order again so that these services must not suffer any unnecessary interruption. All this may easily be done providing the necessary means are at hand. But as there has of late been a scarcity of funds in our mission treasury, these new expenditures, made unavoidably necessary by a higher hand, call for renewed contributions.

FROM CORRESPONDENTS.

Hereford.—On Sunday, May 17th, we were delighted by a visit from Mrs. Oliver Schultz, of New York City, formerly of this place and a member of this church and Sunday-school. She came on Friday, visiting her aged grandmother near Boyertown and a number of friends in and around Bally. On Sunday she addressed the meeting of the Sunday-school and church in the afternoon and also the Christiau Endeavor society in the evening. Her remarks were listened to with great interest, and her words, so full of the spirit of a truly devoted life, made a deep impression.

On Saturday, May 23rd, a local Sunday-school institute was held in the Hereford church at Bally, under the auspices of the Eastern Berks Sunday School Association. There was an afternoon and an evening session. The attendance, especially in the evening, was very good and a lively interest was manifest. The subjects discussed were, "Classification and Promotion," "The Proper Relation between Sunday-school Officers and Teachers," "The Benefits of Sunday-school Conventions," and "Regular Attendance." These subjects were treated by speakers from different schools and localities, among them A. A. Koser, of Reading, one of the officers of the county association. The last-named subject was considered in an open parliament conducted by our pastor, quite a number participating in the discussion. One of the features of the evening was an address by Bro. Eli Keller, who spoke on the relation of family training to the work of the Sunday-school. The question box was also an interesting feature, bringing out a number of good points from different ones. The feeling of fellowship between the different schools represented and the individual workers is strengthened by such harmonious gatherings.

Another fellowship meeting was enjoyed on Sunday evening, the 24th, when three Young People's Societies met with ours here in our church. The visiting societies were from Perkiomen Seminary, Bechtelsville and Zionsville. The societies were well represented and other visitors came in large numbers so that the church was well filled. The hearty singing and the fervent spirit reminded one of some of the larger Christian Endeavor gatherings. An address of welcome by Oswin Berky in behalf of the home society was responded to by one person from each of the other societies. The C. E. prayer meeting subject for that evening, "The Widening of Christ's Kingdom," was then considered under four heads, by four speakers, one from each society as follows: Perkiomen, Elmer Gerhardt; Bechtelsville, Annie Moyer; Upper Milford, Horace W. Schantz; Hereford, J. Monroe Shelly. The remarks on these topics were followed by general remarks, but time seemed to have swift wings that night so that the hour and a half was all too short for the many who were present and full for utterance. Bro. A. A. Koser, who is also President of the Berks County C. E. Union and who had remained over from Saturday night, addressed the meeting briefly, expressing the delight afforded him by the meeting and giving words of encouragement to the Endeavorers in their work for the Master. Likewise spoke Bro. Harvey Clymer, who had come here from Boyertown in the afternoon. The meeting was closed with a brief and impressive consecration service. Another half hour was spent in social conversation, the members of the different societies getting better acquainted with one another. And then the "Good nights" had to be said and faces turned homeward. May, in answer to the prayer of the closing hymn, God be with all these enthusiastic endeavorers till we meet again and until we meet around the throne of God to sing the new song—the song of Moses and the Lamb.

Wadsworth, Ohio.—Sunday, May 10th, following the preparatory service of the day before, the first bi-annual communion service of the year was commemorated at the Mennonite church of Wadsworth. Four members were received into the church—three by letter and one by baptism. Our pastor, N. C. Hirschy, talked to us of the sacredness of such a service. He said that worldly people and the people of God may associate and mingle together in some things and at some places, but not at the Lord's table. He illustrated these thoughts with the story of Judas. He said, too, that we should regard ourselves as one family with different places, but all having the same standard of right. And, too that we should think of ourselves as a building of many stones, and that if any members of the fold of God have gone astray, it is the work of those who are still members to endeavor to bring them back to their place again. After Young People's meeting, a song service was given, conducted by the pastor. The hymns were selected from the writings of Montgomery from the Mennonite Church Hymnal. The pastor read Psalms 42 and 43. Also a very interesting sketch of the hymn writer, Montgomery. The day was all in all a most blessed and profitable one.

IDA OVERHOLT.

Quakertown, Pa.—Our Sunday-school at this place held a very pleasant and edifying children's day service on Whitsunday evening. The service consisted in singing, recitations, responsive readings and a number of brief addresses. Besides a brief talk by the pastor, addresses were made by S. M. Grubb, Harvey M. Shelly and August Shuhart, all from Philadelphia. The church was crowded to its utmost and quite a number went away without gaining admittance. This school, which was organized in October last, is in a flourishing and prosperous condition.

Supplement to THE MENNONITE.—June, 1896.

THE MENNONITE HOME.

Rules or By-laws governing the management of the Home for the Aged and Indigent, and for the general care of the needy, and under the Direction of the Eastern District Conference of the Mennonite Church of North America.

I.—NAME.

The name of the institution shall be THE MENNONITE HOME OF THE EASTERN DISTRICT CONFERENCE.

II.—OBJECT.

The object shall be to provide the comforts and blessings of a home for persons in need of such care, members of the Mennonite Church and others, to be admitted upon conditions as hereinafter specified.

III.—MANAGEMENT.

The management of the Home shall be by a Board of Managers composed of nine persons (the majority to be lay members of the Church) to be elected by the Conference annually at the spring Session. The term of office to be three years, and three to be elected each year.

The number composing the Board may be increased or decreased at any election as conference may deem advisable.

The election shall be by nomination and ballot. Not more than two persons from the same congregation shall serve on the Board of Managers at the same time. Members of the Board shall always be re-eligible.

The Board shall organize by electing out of their number a President, a Vice-President, a Recording Secretary and a Financial Secretary; besides such committees as in their judgment may be desirable.

The Conference shall elect a Treasurer for a term of three years, who shall not be a member of the Board of Managers.

IV.—DUTIES OF OFFICERS.

(a) The Board as a whole.

The Board of Managers shall have in charge the management and general supervision of the Home. They shall have the care of the property and keep the same in proper repair, provided, however, that they shall in no case incur debts without the special consent of Conference.

The Board shall decide upon the admission of persons into the Home in accordance with the regulations hereinafter defined.

The Board shall provide for the proper care of those admitted into the Home.

The Board may also in their discretion assist in the case of the needy in such cases where this can be done more conveniently or more economically or more acceptably outside of the Home.

The Board shall invest all moneys realized from bequests and other sources and not needed or not available for running expenses, on first-class security and for interest at the best rate obtainable.

They shall have stated meetings at regular intervals of not more than six months and they shall give a full report of the condition of the Home to Conference at its every session. A majority of the members of the Board, present at the time appointed for a meeting, shall constitute a quorum to transact business.

(b) The President.

The President shall preside at all meetings of the Board, shall appoint all committees, sign all orders properly drawn, and perform all other duties appertaining to the office of President.

(c) The Vice-President.

In the absence or disability of the President the Vice-President shall take his place and perform all the duties of his office.

(d) The Recording Secretary.

The Recording Secretary shall keep a true and complete record of the proceedings of the Board. He shall attend to all correspondence of the Board, and draw and attest all orders passed by the Board.

(e) The Financial Secretary.

The Financial Secretary shall receive all contributions made for the work in charge of the Board, and all moneys derived from whatever source, acknowledge the same and give proper credit therefor. He shall turn over all funds thus received without delay to the treasurer and take his receipt for the same. He shall have the possession and care of all papers and legal documents relating to the Home, and collect all interest and other money coming to the Board. He shall be required to make a detailed report at every meeting of the Board of all moneys received and deposited with the treasurer, and publish quarterly an itemized statement of the receipts and expenditures of the Board. At the expiration of his term of office he shall hand to his successor all papers and documents in his possession belonging to the Board.

(f) The Treasurer.

The Treasurer shall have charge of all funds and hold them subject to the direction of the Board of Managers, paying out only on orders properly drawn and signed by the President and Secretary of the Board. He shall deposit the moneys of the Board in such bank or institution as the Board shall approve, and in his name as Treasurer of the Mennonite Home. He shall keep an accurate account and report regularly to the Board of Managers, and at the expiration of his term of office turn over all funds to his duly elected successor.

ADMISSION OF INMATES.

(a) Any person who is a member of one of the Congregations of this Conference shall be eligible to admission into the Home at the age of sixty (60) years or upwards, if recommended by the Pastor and Deacon of the congregation of which he or she is a member, and approved by the Board of Managers. No entrance fee shall be made a condition of admission in such cases, if by reason of indigence they are unable to pay, provided, however, that the Board shall admit persons without pay only in such numbers as the charitable contributions for the support of the Home may warrant. In special cases the Board may also, according to their judgment, waive the aforesaid age limit.

(b) Persons not members of any of our congregations may be admitted upon satisfactory testimonials as to their good moral character, and the payment of an entrance fee according to the following rates: From 60 to 65 years, $400.00; from 65 to 70 years, $250.00; from 70 years and upwards, $150.00. In special cases the Board shall have power to modify the entrance fee.

Whenever the applications for admission shall exceed the capacity of the Home to accommodate, preference shall always be given to those applicants who are members of the Mennonite Church.

(c) Any person holding property shall be required to secure the same to the conference for the benefit of the Home before he can be admitted, and should he obtain any property after admission, it will be necessary to convey the same to Conference if he remains in the Home.

If an inmate after admission should leave the Home, or for any reason whatever be removed, after having secured their property to the Home, only so much of the property is to be refunded to the person as may remain after a reasonable recompense to the Home has been made for the care and provision given them while in the Home. The Board of Managers shall have power to fix such charges as the circumstances of the case may warrant.

(d) All inmates who are capable will be expected to render service for the benefit of the Home, and shall yield cheerful compliance with the rules of the Home as laid down by the Board of Managers.

(e) No insane or idiotic person shall be admitted into the Home. Any inmates, who after their admission into the Home shall become so diseased in mind or body as seriously to interfere with the comfort, safety and health of the residents, upon the advice of the physician may at the discretion of the Board be returned to their friends or removed to some suitable institution, and the Home shall not be held liable for the support of such persons after their removal from the Home.

(f) Each person upon being admitted into the Home shall sign a contract drawn by the Board in accordance with these conditions.

VI—AMENDMENTS.

These rules, regulations or by-laws may be amended at any session of the conference by a two-thirds vote. Provided however, that notice of the proposed change or amendment, with reasons for the same, be mailed to the address of each member of Conference, at least thirty days prior to the regular meeting of Conference.

YOUNG PEOPLE'S CONVENTION.

The convention of Young People's Societies held in Quakertown on Monday, May 25th, was attended by about seventy-five members, representing nine different societies, three of them with Junior organizations, as follows: Philadelphia, Senior and Junior; West Swamp; Deep Run; Souderton; Greenlane Union, Senior and Junior; Upper Milford; Hereford, Senior and Junior; Centre Valley Union, and Bechtelsville Union. Both the sessions of the convention were attended also by a large gathering of persons interested in the work of the Young People in the church.

The program as published in the May number of the Mennonite was carried out, all but two of the persons whose names appeared there, being present to respond to the parts assigned them. The two absent ones had sent in papers to be read. An epitome of the sense of the convention on the different subjects, as brought out in the addresses and discussions may be given thus:

The societies in their proper relation are organizations within and subordinate to the church, seeking by active endeavors the advancement of the work of the church. Though called *Young People Societies* there should be no age limit in the membership, so that all may work together the same as in the Sunday school. The work of the societies is distinctively religious, the object being the furtherance of the spiritual growth of the members and the bringing of the unsaved to Christ the Savior. The motto is, "For Christ and the Church." The individual is to be brought into active obedience to the Master, ready to do, and actually doing, in His strength whatever we realize that He would have us do. They are "doing societies," and in order to work effectually together they are well organized, the division into committees being a prominent feature.

The work of the societies is a benefit to the individual members in many ways. They are strengthened in their own spiritual warfare and made more firm in their loyalty the Christ. The regular reading of God's Word and daily prayer, as also the united study of the practical teachings of the Bible in the stated meetings, are the means to the spiritual development of the individual follower of Christ. Pastors are encouraged and sustained in their labors.

Unions, both denominational and interdenominational are to the societies what the societies are to the individual members. They cultivate the spirit of Christian fellowship and combine the followers of the Master into larger regiments and finally into one mighty host for the overthrow of the powers of evil, and the salvation of the world.

In conclusion a word must be said of the cheerful appearance of the church as it was decorated for the occasion by the members and friends in Quakertown, and also of the splendid entertainment provided by them for those coming from a distance. The social part of the convention was well provided for.

If this convention was looked up somewhat in the light of an experiment, it may in truth be pronounced a successful one. It was voted to have a committee appointed to arrange for a second convention, the choice of place and time being left to them. The committee as named by the chair is as follows: J. B. Bechtel, A. M. Fretz, Annie J. Allebach.

Time may be money, but eternity is not.

CONFERENCE PROCEEDINGS.—*Continued.*

For the continued prosperity of the good work it would be well to have in each congregation some one (perhaps better a lady) appointed who would be sufficiently interested to keep herself and the congregation informed as to the condition and needs of the Home, and who could be a sort of mediator between the congregation and the Home, securing to the latter the continued support of the former by way of donations of such things as may be needed. These persons should be given free access to the Home at any time, and by invitation of the Board of Managers they could render valuable assistance to the board in helping to plan for the good of the Home.

The committee was continued with instructions to finish the canvassing, collect the subscriptions and turn them over to the Board as soon as possible.

The report of the committee on Perkiomen Seminary was taken up. The Principal, Prof. O. S. Kriebel, being present, was given the privilege of presenting the claims of the institution before conference. He was followed by Edwin Schultz. No resolutions were passed but the committee was continued and requested to work further.

The Educational committee submitted the following report: Your committee begs to report that an application has been received from Bro. August Shuhart, a member of the Philadelphia congregation, asking for assistance is his preparation for the Gospel ministry. After a careful consideration of the application and a personal interview with the applicant, the committee recommends the application to conference with the prayer that the sum of $100.00 be granted in accordance with a former conference resolution for the use of Bro. Shuhart in the further pursuit of his studies for the year following October 1, 1896.

Committee { A. S. Shelly, N. B. Grubb, A. B. Shelly, C. H. Moyer, John O. Shimmel.

Report was accepted and request granted.

A. B. Shelly gave a report of the Quakertown Mission, stating that it is in a flourishing condition with a good sized Sunday school; but the church in which it is held will likely be sold before long.

The President appointed the following as business committee—Jos. B. Bechtel, A. M. Fretz, and J. S. Moyer.

Resolved to request the congregations to elect their delegates to the General Conference before August 1, 1896, and report the same to the secretary

Conference voted the secretary $2.00 for paper, postage, etc.

Resolved to hold the next conference at Potts town, and that J. S. Moyer and A. B. Shelly shall conduct the conference services.

L. O. Shimmel offered prayer and the President pronounced the benediction, and conference adjourned.

A. S. Shelly, *Pres.*
W. S. Gottshall, *Sec.*

FROM CANTONMENT, O. T.

Brother R. Petter, missionary at Cantonment, O. T. writes, May 15, 1896. We had to night a fearful storm of which I will only say a few words, as it is soon past mid night.

"Toward 7 o'clock heavy, black clouds came up in the West, and were seen circling above with a dreadful rapidity. Then all at once they came down. Our water tank was white (charged with electricity), the wheel of the wind pump was torn off, was whirled upon the washhouse, broke in its roof and fell in fragments to the earth. Wagons were blown up and upset. Our tin roof was partly blown off. The boys' dormitory was moved east about 5 feet. Our church was lifted up and fell again, about 20 feet east from where it stood. The east wall is twisted, windows are broken, etc. The Indian tents are no more standing. It is dark and no one can see what damage has really been done. By the grace of God our lives have been spared. The Lord be praised. But how to fix up the church again? People can be found to do the work, but how about the money?"

Brother J. A. Funk, the acting superintendent of the mission school at Cantonment, writes on the day following the storm (May 16th). "Yesterday at 7.30 p. m. we were visited by a cyclone which took the tin roof from the eastern end of the school building. The boys' dormitory was moved about 5 feet from its place. The windmill was blown down and broken in pieces. The roof of the washhouse is also partly damaged. As the cyclone reached the earth right here, the damage done here is not as great as that done at other places in its course. By the grace of God we were all safely preserved. The children were very much alarmed. Brother Petter's church was also moved from its place into the north-east corner of its enclosure."

GATHERED ITEMS OF INTEREST.

On Ascension Day N. B. Grubb visited the brethren at Bowmansville, Lancaster county, Pa., and preached for them twice, presenting the merits of the "Home for the Aged" and solicited financial aid for the same. On his return home he stopped in the city of Lancaster to visit a few families there.

Bro. H. G. Allebach, pastor of the congregation at Noble, Iowa, is spending a few weeks in his old home. He has visited several of the congregations in the East and on Sunday, May 24th, preached for the people in Allentown, in place of the editor. Bro. Allebach is cherishing the hope of having some of the eastern brethren visit him in his Iowa field of labor on the occasion of the Middle District Conference, which will be held in his church in October.

The Board of Managers of the "Mennonite Home," at Frederick, met on Monday, May 18, and organized by electing Benjamin Bertolet, of Philadelphia, President; A. S. Shelly, Recording Secretary, and W. S. Gottshall, Financial Secretary. A committee on property was chosen as follows; Benjamin Bertolet, Jacob Allebach and A. T. B. Stauffer. Another committee on internal management of the Home: W. S. Gottshall, A. S. Shelly and J. L. Bauer. Persons desiring to donate anything useful in the carrying on of the Home can address any member of the last named committee.

The Boyertown church enjoyed a special season of refreshing during the early part of the last month. The spring session of the District Conference was held in their midst, during which time a number of the visiting brethren preached for them. The Sunday following the Conference, the congregation celebrated the communion of the Lord's Supper. N. B. Grubb officiated on this occasion and preaching for them twice on Saturday and again on Sunday. There is an increased interest in church work among the people there and the desire for the re-establishing of a Sunday school in their church is finding general expression.

MISSION DEPARTMENT.

EDITED BY A. B. S.

SOPHIA COOKE.

FORTY-TWO YEARS A MISSIONARY.

(Died at Singapore, September 14th, 1895.)

BY MRS. J. T. GRACEY, ROCHESTER, N. Y.

Another missionary heroine has fallen at her post. Across the page of her heroic, devoted, self-sacrificing life may well be written in illuminated letters the words, "I have finished the work which Thou gavest me to do."

It was a real event in the history of woman's missionary work when Sophia Cooke left her beautiful English home and turned her face toward the Orient. Christian womanhood in its organized capacity had not come to the front in those days, and she did not have the help and spiritual upholding of a loving sisterhood in the home land. With Abrahamic faith she started out for a land of which she literally knew nothing, and concerning which very little was known by the Church.

Singapore became her mount of observation, her working center, but her life touched many lands, and her elevated Christian character helped all classes of people with whom she came in contact. It is difficult to form an adequate estimate of the unique place she filled for so many long years, or give a proper record of her great life-work.

Miss Cooke was identified with the Church of England, and was ever loyal to her forms and spirit, but she took into her warm heart all who loved the Lord, and in that great cosmopolitan city in which she lived had friends of all creeds and among all churches, and her comfortable and hospitable home on Government Hill was a common meeting-place for Christians.

In the year 1843 a Chinese school for girls was opened in Singapore (as there was a large Chinese population in the city), and conducted by a Miss Grant. This work was carried on under great difficulties, as the Chinese were stoutly opposed to Christianity, and Miss Grant was often in actual danger of her life.

When Miss Cooke arrived she found a home established, and a few native girls fitted to be teachers; but her activities were not confined to the school, and looking over the broad field she found the harvest ripe, but reapers few; so, taking some of her native girls as interpreters, she commenced a system of house-to-house visitation, reading the Word, and interesting the women in the story of the Gospel. Then noticing that on these visits the men would often stand outside and listen, her heart was stirred to consider what might be done for them. Here was an unoccupied field, for two missionary societies had abandoned the work among the Chinese. She commenced to teach two men in her school-room, both of them walking twelve miles every Sunday. The number soon increased, and a chapel was built on her own compound, and a goodly congregation soon gathered. A simple service was held, but the interpreter was required to prepare his notes in English that Miss Cooke might know what kind of spiritual food he administered to his fellow-countrymen. After a few years this work was given over to the English Church. This was, however, only one of many side issues, for all this time her school was progressing and becoming a power. The children received into the school were all of poor parents, and the chief source of income for their support was from the sale of clothing and needlework sent from England. Many a little waif brought to the sheltering care of the school by the police found a home where she was tenderly cared for, and developed into an earnest Christian worker.

A number of young girls were brought here from China, some of them having been captured there by Malay sailors. Some of these were led out into a broad Christian experience, and are to-day the centers of Christian homes, exerting in other lands an influence for the uplifting of womanhood. Five are now married and living in Foochow, and two in Korea, others in the interior of China; one is the wife of a Chinese missionary in Melbourne, Australia, while another is settled in Batavia. Such have been some of the wonderful influences exerted by a school where the constant aim of the devoted leader was to bring all her pupils to a saving knowledge of Christ.

Miss Cooke had a marvelous influence in the army and the navy. For years she conducted a Soldiers, Bible-class at her home on Saturday evenings, and was the originstor of the Sailors' Rest. All vessels sweeping around the Malay Peninsula on their way to China stop at this port, and every steamer which goes through the Suez Canal *en route* to China must also pass here; so that sailors from all lands stopped at Singapore, and great numbers of them came under her personal influence. She made no pretensions to great learning. She was only a plain woman, quick to see and to seize the opportunities. The inspiration of her life work was her entire devotion and consecration to the Master she loved.

In all the years of her toil she only twice visited the home-land. But her great activities came to a close, and while her sufferings for a few weeks were great, yet her room was a veritable gate of heaven. The girls she had loved and taught were about her singing her favorite hymns and ministering to her bodily wants. Just before her home-going she said, "Chinese girls' school all for Jesus," and again was this repeated. The last sound intelligible to her were the voices of her pupils singing.

Heaven's morning breaks, and earth's vain shadows flee;
In life, in death, O Lord abide with me."

Her funeral was said to be the most representative ever seen in Singapore, and with almost regal honors this devoted woman was laid to rest. The girls of the school, with mothers and grandmothers of her old girls, with their husbands and sons, and Chinese Christians of the various missions, followed the bier, while nearly every member of the missionary community was present. Chinese preachers carried her body down stairs, and European policemen bore it to the grave, while sailors from an English steamer were present to represent the many thousands to whom Miss Cooke's name is a household word. Thus passed away another link connecting us with the past. Her influence will live and her name be lovingly remembered.—*Missionary Review.*

Professor Louis Pasteur set an example of the spirit by which the life and labors of a Christian man should be carried on. His motive was to serve, never to secure reward. Simple, devout, earnest, without a thought of self, was the life of the man whose services to his kind can never be forgotten while the human race endures.

GENERAL MISSION INTELLIGENCE.

These four denominations sustain 850 women in the foreign field, of whom 53 are trained physicians, and each in number as follows: Presbyterian, 379, 19; Congregational, 214, 11; Methodist, 151, 14; Baptist, 106, 9.

By the Chicago Methodists, December 20th, was dedicated, on Indiana avenue and 50th street, a beautiful and commodious building to the service of training young women as home and foreign missionaries. The land, the gift of Mr. N. W. Harris, is estimated at $20,000, and the structure, which has cost about $30,000, has been provided for by gifts from other sources. The home will accommodate 160 guests; instruction will be without cost, and the instructors even will receive no pay for their services. Applicants for admission need not be members of the Methodist Church.

Using some bold figures of speech, the late A. O. L. E. named these as among the indispensable articles in a missionary's outfit: *Gold*, that is, Faith in Love, in great abundance; *Silver*, which is Knowledge, including small change; *Steel*, or some physical Courage, and a large stock of moral courage; *Leather* of the toughest quality—in other words, capacity for encountering Drudgery; a *Letter-weigher* supplied with the smallest weights, by which sound Judgment is meant; a *White-covered Umbrella*, representing prudence regarding health; and, finally, a capacious *Box of salve* for use upon rubs, scratches, bruises, and wounds certain to be received both from natives and fellow-missionaries!

"Happy will that day be when the Church shall learn to honor her self-denying servants at home as she justly honors those who serve in China or Africa!" This sentence occurs in the report of committee on home missions to the Synod of Virginia. It is worthy of careful reflection. The home missionary has no halo of romance, has no security pledged to him by the Church, goes largely at his own charges, and to make his own living, has no periodical seasons of return and public welcome, and is not mentioned in any church periodical, nor written up in books when his obscure life is ended. All the more honorable is the sacrifice he makes, and all the more acceptable to the head and Savior of all!—*Central Presbyterian.*

At the recent conference in Liverpool, Donald Fraser reported that, since the Student's Volunteer Missionary Union was formed four years ago, 1038 had been enrolled—832 men and 206 women, belonging to all the divisions of the kingdom, and attending many different colleges and universities, and representing 26 denominations. Out of the total number mentioned, 212 have sailed; 66 others have been accepted; 22 have renounced; 34 have been rejected, and several died. The best proof of the stability of the movement is the large proportion of volunteers who have actually left for the field. Dr. Dnff said that if 10 per cent. of the men who offered themselves in a missionary revival ever reached the foreign field, that revival was a great success. From the Students' Union many who have left college are still engaged in home preparation; notwithstanding this, *more than 47 per cent.* have already sailed, and 61 per cent. have been accepted by the missionary societies. The 212 students who have left are working in 42 different societies and 29 different countries.

SUNDAY SCHOOL.

By A. M. F.

There is a time for all things. The whole course of life is marked by times and seasons appropriate to all its varied duties. It is required of us not only to do the right thing, but to do it at the right time. A right thing, done out of season, may become positively wrong. The parts of a machine, if ever so perfect, must be put in place, or they are useless. A train of cars, running ever so well, must run on time, and be in the proper place at the proper moment, or collision, ruin and death will be the result.

PRACTICAL LESSON POINTS.

Lesson 10.—June 7th.

Warning to the Disciples.—Luke 22: 24-37.

The golden text of this lesson gives a golden thread upon which we may well hang the precepts enjoined. The mind of Christ in us is needed for a true service. Where this mind is lacking we are in danger. This mind was still lacking in the disciples. Hence the contention as to which of them was accredited to be greatest. Hence also the need of the warning in vs. 31, 32. Once before the disciples had given expression to this contention. On that occasion Jesus used a little child as an object lesson, by which to enforce the truth. On this occasion he himself acted ont an object lesson which burned the truth into their very souls. He, their Lord and Master took up their neglected duty, and performed for his disciples the menial service which, in their pride they had refused to perform for one another. He washed their feet, John 13. In that act he examplified his words in vs 26, 27. Luke as well as Matthew and Mark does not note the act, only the words. This, I think is one of the main reasons why we should not conclude that feet washing was to be observed as a church rite, same as the Lord's Snpper. The one who has the mind of Christ follows Christ's example in all his relation with his brethren and fellow-men, rather than only the literal washing of feet. *The divine appointment* which Jesus made of his kingdom, to his disciples, bespoke his confidence in them, or what they would be, when they should receive the promise of the Father in the baptism of the Holy Ghost. Instead of aspiring to be kings or rulers on earth, he would have them aspire to be "kings and priests unto God." Lowliness of mind must be the form which love takes when it serves. They were to be great in the truest sense. But there was danger ahead, a conflict was coming. They must be armed for it, not with carnal weapons, but with wisdom and truth, and the mind that was in him whom they loved.

Lesson 11.—June 14th.

Jesus Crucified.—Luke 23: 33-46.

This lesson is the saddest and the gladdest story in the world. It is sad to have one die for, or in the stead of others who deserve death; it is a glad fact that such a thing has happened for us all. We may treat this lesson under the following heads: 1. *The place.* "Calvary, the place of a skull." The place of ignominy. "Even the death of the cross."—Phil. 2: 8; this is the last the lowest step in the descending degradation; there could be nothing worse. Here the criminal was put to death,—Lev. 24: 14; here the sin offering was burned,—Ex. 29: 14. 2. *The perversity.* "There they crucified him." The evangelists content themselves with this short phrase. Its brevity startles us. In the narration of a scene so awful, human passion dies, and the writers, having related the facts, says no more. Christ did all the good possible to them, and they in turn "crucified him." Oh! the perversity of sin! "They crucified Him," the prophesied Christ, their promised Savior. 3. *The proclamation.* The superscription of his accusation; written in three languages, was a proclamation of grace to all classes and conditions of people. The Greek who would seek by wisdom to find a way of reconciliation may know that Christ the crucified, is the wisdom of God, 1 Cor. 1: 22—and the way to God, Jno. 14: 6. The Roman with dominant power and stubborn will is taught by the cross that the way of submission is the way of salvation. The Hebrew who by works of righteousness would earn salvation may know by the cross that the gift of God is eternal life. 4. *The profanity.* They "derided him," they "mocked him," "railed on him." In the literal their words were false, in the spiritual their taunts were true. He *must* be lifted up. Here was the necessity of holy loyalty. He could not *"save himself."* Here was the omnipotence of holy love, the climax of self-abnegation. Christ could not save others by the cross and save himself from the cross. 5. *The partners.* "Malefactors." The innocent was condemned with the guilty. He was treated as a criminal, and suffered as a sinner. The "beloved," "only begotten of the Father," forsaken by the Father in the extremity of his suffering numbered with the transgressors. 6. *The power.* "When he had cried with a loud voice he gave up the Ghost. In death, he showed his power over death. The lond cry was the committing of his spirit into his Father's hands. There was the victory. Though they could kill his body, his soul was committed in good keeping.

Lesson 12.—June 21st.

The Risen Lord.—Luke 24: 36-53.

The resurrection of Christ is the corner stone of the Christian faith. Where this truth is denied there is no Christianity. But this truth must be truly realized. The simple revelation of the fact did not lead the disciples to realize the resurrection. It was met by incredulity, amazement, or offright. It took time and successive steps to fix the fact so as to make it the ruling motive of their lives. This process must still be repeated. Men have to be prepared to receive the wonderful truth of the risen and present Savior. Into the closing sentence of his gospel, Luke has crowded a kind of summary of revelations concerning Christ and his relations with his disciples fitted to grow in meaning and power as they are dwelt upon in a spirit of prayer and of love to him:—1. *The evidences of Christ's resurrection. His presence with the disciples attested it.* While they were talking of him, "he himself stood in the midst of them." Their minds were occupied with him, they were talking together about him, and so he appeared to them, His church is his body, and if its members would know him they must keep lively relations with that body. *He announced his presence with a benediction*, as he always does to his own. In bidding them farewell just before his death, he had said, "Peace I leave with you; my peace I give unto you." On his return his first salutation was "Peace be unto you." *He gently consoled them and showed his wounds to them.* He ate before them, so they might see that he subjected himself to the natural laws. 2. *The summary of his teachings.* "These are the words which I spake unto you, etc." Christ said in substance, my resurrection shows the meaning of my teachings. Those who come to understand that the whole Life of Jesus was the fulfillment of a divine plan, have unshaken faith in him. To teach Scriptures aright, it is necessary that we see that their unity centers in the crucified and risen Lord. 3. *The business of the disciples.* They had been taught great truths, now they were to go forth and teach the great truths of Christ's atonement. They had witnessed great things, now they were to be witnesses unto Him. But to this work they needed further preparation—the Holy Spirit. After receiving that preparation, they could with great power witness of the resurrection of Jesus. 4. *The final revelation of Christ on earth is as the ascended Savior.* This assured to them the fact that their dearest friend was henceforth at the right hand of God.

Lesson 13.—June 27th.

REVIEW.

Twelve Lessons in the Life of Christ.

The review may be conducted with short talks or papers on the following outline, using the *Golden Text*:—Luke 24: 47. Repentance and remission of sins should be preached in his name among all nations as the central thought.

PREACH CHRIST.

1 P.—Christ Proclaimed.
2 R.—Christ Receiving.
3 E.—Christ Encouraging.
4 A.—Christ Admonishing.
5 C.—Christ Cleansing.
6 H.—Christ Humble.
7 C.—Christ Compensating.
8 H.—Christ Heralding.
9 R.—Christ Reappearing.
10 I.—Christ Inspiring.
11 S.—Christ Self-sacrificing.
12 T.—Christ Translated.

THE YOUNG PEOPLE.

BY A. M. F.

"MOTHER'S COUNSEL."

Take with you God's own Word, my boy,
Follow its teachings true,
Bind fast its precepts to thy heart,
They'll guide and comfort too;
And tho' you sail o'er billowy deep
Or lofty mountains trace,
Be it a lamp unto your feet,
A light in every place.

"I know that God will hear my plea
Wherever you may rove,
He'll follow with his guardian care
Until we meet above.
Forget not your old mother, boy,
When o'er you sunny sea,
But send her back a cheering word,
To her t'will comfort be.

"Perchance, you may return to tread
These halls once bright with song.
Where childish mirth and playful glee,
Echoed the whole day long;
And find that mother greets you not,
As in the days of yore,
Weep not, if she has journey'd too,
And reached the glory shore.

"Know that her last prayer was for you,
Her far off darling boy,
That she might meet again in heaven
Him of her hope and joy.
Then, turn to God's own precious Word,
And on him cast your care,
Your soul illum'd with Heaven's light,
Will answer mother's prayer.

—*Christian Herald.*

TABULATED STATISTICS OF THE CONGREGATIONS OF THE EASTERN DISTRICT CONFERENCE.

CONGREGATIONS.	Membership.	Gain. Baptism.	Gain. Letter.	Loss. Death.	Loss. Letter.	Loss. Removal.	Loss. Excom'ed.	Loss. Chil. Consecrated.	Sunday School. Membership.	Sunday School. Scholars.	Sunday School. Teachers.	Sunday School. Officers.	Sunday School. Term.	Teachers Meeting.	United with Ch. from S. S.	Membership of Mission Sunday & Sewing Circle.	Membership of Y. P. Societies.	SERVICES.	CONTRIBUTIONS. Congregation Purposes.	Sunday School.	Foreign Mission.	Home Mission.	Eastern Conference.	General Conference.	Benevolence.	Poor.	Educational.	Publication.	Total.
Bertolets	22	4															20	1 a month	$ 98 76									$ 101 42
Boyertown	38		1		15													Every 2 weeks	103 64		$ 8 50								112 14
Bowmansville	31	5		1					16	14	2	12	mos.					" "	48 49										48 49
Deep Run	177	11	2	5	5				146	132	10	4	"			12	Indef	25 a month	172 75	$36 00	$21 60				$107 39	$10 00			381 16
East Swamp	118	7							140	125	10	5	"	Weekly	4	15		28 a year	170 89	58 76	70 51								327 06
Flatland	44	6		1					95	80	8	7	"						275 00	26 00	7 25								307 25
Hereford	209	9	2	4					189	161	16	12	"			Indef	44	42 a year	568 09	122 87	92 55				95 12	31 01	12 76		$ 9 00	931 37
Phila. 1st Menn.	346	22	16	4	2			4	356	430	26			"		22		(*) 2 each Sunday	1886 64	564 21	111 89	176 65	45 34	†111 15	†21 00	23 50	56 00		2996 38
Pottstown	14								188	171	13	4	"	"				1 " "	71 65	44 26									115 91
Schwenksville	169	6	2	1	7	1			70	60	5	6	"			2		1 " "	415 59	30 30	73 20								657 39
Springfield	72	2		4		1			30	4	3	5	"					Every 2 weeks	68 25	6 61	32 86								113 72
Saucon	35	2		1					113	105	6	8	12 "					" "	75 00	80 00	26 00								181 00
Souderton	61	16	7		3	1	2		150	140	10		"	"	2	12	22	1 each Sunday	265 05	60 00	17 25				32 88	4 51		30 00	10 00	419 67
Upper Milford	99	8	1	2		1			98								Indef	15 42 a year	345 84	58 04	26 58				28 20	7 89	8 77		3 50	478 82
West Swamp	204	9		1	1				171	146	16	9	"	"	9	20	35	1 every Sunday	464 21	126 15	124 97				36 45	13 87				765 65
Mission S.S. of 1st Menn. church, Phil.									91	79	7	5	"						176 65									176 65

*) Not known. †) Christian Endeavor. ††) Junior Christian Endeavor.

MEETING TOPICS.

June 7.—The grace of humility. Mark 9 ; 33–37. John 13 : 1–17.

June 14.—What think ye of Christ? Matt. 16 : 13–19.

June 21.—Doubts and difficulties. I's. 40 : 1–17.

June 28.—True manliness and womanliness. Ps. 37 ; 1–11.

Humility.—1st, Who is the true pattern of humility? 2d, In what does true humility consist? 3rd, What Bible promises to the humble?

What Christ is.—1st, What is he called by the world? 2d, What by God? 3rd, What is he in you individually?

Doubts, difficulties.—1st, What are the causes of doubt? 2d, How does Christ deal with doubt? 3rd, What should we do with our difficulties?

Manliness, Womanliness.—1st, How may boys and girls be truly men and women? 2d, What is a true man? 3rd, What are the qualities of a true woman?

A VERY YOUTHFUL CHRISTIAN.

In the April number of *The Home Missionary*, Mrs. Joseph Ward, of Yorkton, S. D., tells the touching story of a little lad of five, Robbie ——, who, although, hardly more than an infant, had already given his heart to Christ, and took a genuine pleasure in serving the Master. Such was his self-denial that a large proportion of the pennies he received from time to time was voluntarily devoted to the Lord's work, through missions and otherwise. Church was a delight to the child and he hailed the approach of every Sunday, when he could go to worship. Stricken with a mortal disease, the little fellow lay in a stupor. Saturday night came. A sunset sky of brightness and glory foretold the Sabbath peace. Robbie, who had grown rapidly worse, roused up; but it was the flaring up of the flame before the "light of the home" went out. "Mamma, what day is this?" he asked. His broken-hearted mother, hardly able to control her voice, spoke in the old, soothing mother tones: "It is Saturday, dear Robbie." Then, with a beautiful smile and contentment, he whispered, as his mother bent low to hear, "To-morrow, Sabbath day, go to my church." As the Sabbath bell was ringing little Robbie was dressed in his "Sunday suit," but no eager little feet would take him again along the well-worn path to the earthly temple of God—for he had gone to that city of which "the Lord God Almighty and the Lamb are the temple." The father himself bore the little coffin to its resting-place among the cotton woods.

"No other agency that I know of could have been used so effectively in giving to our young people the idea of service," writes a missionary from Shaingay, Sierra Leone, Africa, concerning the Christian Endeavor Society. "During the year about one hundred persons were converted. Most of them were pagans. I attribute much of the success, so far as human agencies are concerned, to the efforts of the Christian Endeavors."

FAITHFUL UNTO DEATH.

The Philadelphia congregation has lost one of its most faithful members in the death of Miss Mary Weiss. (See death notice on this page.) Thus runs the tribute to her memory by her pastor and fellowmembers: Sister Weiss was for four years prior to her death the faithful and efficient superintendent of the Primary Department of our Sunday-school. Notwithstanding her bodily infirmities, she was always active in Christian Endeavor and other church work, and we felt almost that she was so much needed that she could hardly be spared, but we humbly bow to the divine will of our blessed Master and say, "Thy will be done." She has gone to her reward, but the influence of her devoted life will continue to be felt among us. She is "remembered by what she has done."

MARRIAGES.

WURSTER—JOHNSON.—On May 30, 1896, by A. B. Shelly, Harvey H. Wurster, of Richland, and Ella Johnson, of Springfield, Bucks county, Pa.

TAYLOR—RICKERT.—On April 26, 1896, by Rev. A. M. Fretz, Amandus G. Taylor, of Allentown, and Miss Lillie Jane Rickert, of Dublin.

SCHANTZ—STAUFFER.—On May 23, 1896, at Bally, Pa., by A. S. Shelly, Aaron B. Schantz and Annie G. Stauffer, both of Hosensack, Pa.

DEATHS.

WEYERMAN.—On May 17, 1896, in Philadelphia, of consumption, William Weyerman, aged 26 yrs., 10 mos. and 14 days. Funeral services by Charles N. Sperling and N. B. Grubb. Interment in Mount Peace Cemetery. A widow, and one child mourn the early departure of the young husband.

WEISS.—On May 3, 1896, in Philadelphia, after several months of severe suffering from a complication of diseases, Mary Ann Weiss, daughter of the late Samuel W. and Elizabeth B. Weiss, aged 31 yrs., 10 mos., and 2 days. Funeral services were held in the First Mennonite church on the evening of May 6, conducted by N. B. Grubb, assisted by A. S. Shelly, the former preaching from Jer. 15 : 9, "Her sun is gone down while it was yet day." Interment next morning in Northwood cemetery.

HOLLAND.—On May 19, 1896, in Philadelphia, suddenly, George H. Holland, aged 48 yrs., 4 mos. and 2 days. Funeral services on the 22, by N. B. Grubb. Interment in Greenmount cemetery.

LANDIS.—On May 20, 1896, at Quakertown, of cholera infantum, Mary Ellen, infant daughter of Howard and Alice Landis, aged 4 months and 15 days. Interment at East Swamp, on May 25. Funeral services conducted by A. B. Shelly.

FISHER.—In Bergholtz, Niagara county, N. Y., on May 6, 1896, Elizabeth Fisher, in her 88th year. The burial took place on the 8th, when services were conducted by Jacob Krehbiel. Text, Phil. 1 : 21.

CONTRIBUTIONS.

For our Indian Mission received during the month of April, 1896.

From Bethel College, Y. P. S., $10.00; H. Feldman, Donellson, Ia., $10.00; New Alexanderwohl cong., Kan., $25.13; Emmanuel cong., Iowa, $20.00; F., Berne, Ind., $10.85; Berne cong., $23.06; John Soldner, $5.00; Brethren at Cucamonga, Cal., $3.70; Mennoville cong., Okla., $4.14; Bethel cong., Minn., $25.00; Chr. Schowalter, wedding collection, $5.49; Little children, 88c; D. Haury, Halstead, Kan., $5.00; Donellson, Ia., Sewing Circle, $19.65; Lovetta, S. D., cong., $7.01; Stevensville, Ont., Sewing Circle, $4.00; Halstead cong., $25.40; bequest of the late David Reusser, Moundridge, Kan., $50.00; Bethel cong., Mo., $4.34; Saucon cong., Pa., $3.64; Flatland, $4.00; West Swamp, $29.53; West Swamp S. S., $3.51; East Swamp, $15.89; E. S. Sewing Circle, $5.00; Pretty Prairie, Kan., Y. P. S., $3.90; Chr. Winkler, Bethel College, $20.00; Hereford, Pa., S. S., $12.52; cong. at Whitewater, Kan., $8.27 ! C. van der Smissen, $2.00; a brother of the Bergthal cong., Okla., $6.25.

Gratefully acknowledged,
GUSTAV HARDER, Treas.

For Publication Fund.

From John Bixler, Berne, Ind., $1.00; Hereford, Pa., cong., $8.42.

Gratefully acknowledged,
MEN. BOOK CONCERN.

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—1 COR. 3: 11.

VOL. XI. NO. 10. QUAKERTOWN, PA., JULY, 1896. WHOLE No. 130.

UNDER ORDERS.

We know not what is expedient,
But we may know what is right,
And we need never grope in darkness,
If we look to Heaven for light.

Down deep in the hold of the vessel
The ponderous engine lies,
And faithfully there the engineer
His labor steadily plies.

He knows not the course of the vessel,
He knows not the way it should go;
He minds his simple duty,
And keeps the fires aglow.

He knows not whether the billows,
The bark may overwhelm;
He knows and obeys the orders
Of the pilot at the helm.

And so, in the wearisome journey
Over life's troubled sea,
I know not the way I am going,
But Jesus shall pilot me.

I see not the rocks and the quicksands,
For my sight is dull and dim,
But I know that Christ is my captain,
And I take my orders from Him.

Speak, Lord, for Thy servant heareth,
Speak peace to my anxious soul,
And help me to feel that all my ways
Are under Thy wise control:

That He who cares for the lily,
And heeds the sparrow's fall,
Shall tenderly lead His loving child;
For He made and loveth all.

And so, when weary and baffled,
And I know not which way to go,
I know that He can guide me,
And 'tis all that I need to know.

SEEING AND BELIEVING.—*John 20: 29.*

H. G. ALLEBACH.

You all know the touching story of the doubting Thomas as only John, the evangelist, can tell it. Thomas had been with his Lord for over three years, and had been a witness—no doubt a believing and wonder struck witness—of the miracles and the good and human acts of Him who came "not to be ministered unto, but to minister." No doubt he listened to the divine utterances of Christ with all respect and with increasing devotion, persuaded and convinced by Him who "spake as never man spake." One by one the motes of his old dead faith fell from his inner eyes like scales. But he had not yet learned everything that was needful in order to be a thoroughly intelligent and uncompromising follower of Christ; and among the problems yet before him was the resurrection. The resurrection of the natural body of Christ had often been predicted by Himself to his apostles, but they did not understand. This was a mystery they did not presume to penetrate; and we do not read that they ever asked Christ to explain. They supposed Christ was speaking in parables when He dwelt upon "the third day," on which He should rise again. Further, the idea of a resurrection, even into a life to come, could not be conceived—and therefore not believed—by the Sadducees, and it may be said, by the whole Jewish nation. When Christ was taken captive, all his disciples forsook him and fled; and even Peter, who was courageous enough to follow his Master, weakened at the final test, and gave up all hope at the denial of his Lord. Every one thought the Saviour was powerless, after all, in this last event. Else, would he not have the power to confound all His enemies, and prevent His torture and crucifixion? Every apostle thought so; and now that Christ had become the prey of His enemies, they supposed their hope in Him had been but an idle dream and that they had been woefully deceived. Now he was dead and gone, and what was gained? Still they could not forget the great and imposing presence that had dwelt among them so long; and so they assembled in the upper room in Jerusalem, drawn together by a common bereavement, and "for fear of the Jews." And lo, the Lord appeared, the dead had come to life, and now he had shown that He was not only Lord of life but Lord of death as well—victor over the last and greatest enemy, death. Thomas was not with the other ten apostles that night, and, as we read, would not believe these wonderful tidings. Nor would he believe till he had seen all with his own eyes. This opportunity was given him; and now we see him confessing with the most rapturous exclamation, "My Lord and my God!" And Jesus replied, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

Thomas saw and believed. He was, after all, short sighted. Not all could see the Lord as he did. In forty days Christ ascended on high, and therefore was present with them only in spirit. Before His ascent He charged them all to preach the Gospel to all nations, that whuso ever heard might believe. Faith was thus to come by hearing. The apostles alone could be eye-witnesses, and all subsequent believers must see Jesus through the apostles' eyes. They could not themselves see the risen Lord. And the enlightened Thomas must often have smiled at his past short-sightedness, when, later on, he asked others to believe in the crucified Saviour whom they could not see.

Now we to day can not see the Saviour in flesh and blood. We can not lay our fingers upon His wounds. We dare not say, "Unless I see I will not believe." We believe that what the Bible says is true, that its hope-inspiring message and glorious promises and lofty precepts are not and can not be the product of deliberate fraud, or the tangled vision of a mind under the spell of an hallucination. We believe that there was a Christ, that he lived a holy life, as related by the biographers, and died an innocent death. We have as much ground to believe this as we have to believe that Christopher Columbus, whom we have never seen, discovered America; or that George Washington, whom also we have never seen, was a great general and a wise president. If we limit our faith to what we see, then we know nothing beyond our own experience.

But I believe that Thomas' faith had deeper grounds than the untrustworthiness of hear say. Indeed he had no good reason to question the veracity of his apostolic associates. They would not be likely to tell him a lie, seeing they were in the same condition as he, and all alike in the dark. No; the difficulty was not in the apostles' report. It was in his own mind. He didn't believe because he couldn't conceive. That this Christ, apparently so powerless,—the dead Lord, whom he had seen perish on the cross,—had come to life again, was something the like of which he had never before heard. He believed in miracles, but the living Saviour had performed them. Could the dead Saviour bring himself to life again, as he brought Lazarus to life? As well might a sleeping man awake himself from his sleep. This was beyond Thomas. It is beyond us Nevertheless, he was to experience the truth of it, whether he could conceive it or not.

This is exactly what every one of us has to do—can not but do. We must all go through an experience of something that passes conception. I have spoken of the common faith of mankind in events of past times, a faith that has nothing to do with experience, but which has certain grounds in reason and conception. But now I speak of a faith grounded upon experience. This is that living faith which we all must have as the basis of our Christian life. This faith defined, is the consciousness of the living presence of Jesus Christ. Now we see Christ not as a man but as a living spirit—the Holy Ghost. He is not only the Saviour of eighteen centuries ago, who died for mankind, but he if also the present Saviour, and he died for me. He is my Saviour and yours. I am not converted if I do not consent to the presence of my Saviour in my own heart. In vain will you search the Scriptures for that personal Friend, who is to be found in yourself or nowhere. It is the Holy Spirit you want to find, one with the historical Christ, it is true: but the historical Christ, the Son of God, is in Heaven, while the Holy Spirit has taken his place in the world. This Holy Spirit in person is not to be found in a book, put in a human soul.

Paul's conversion is typical. Every one must see his Lord in like manner—not, perhaps, in an optical vision, but in something as clear as a vision and far more mighty—an inner impulse, that caanot be withstood. Dear reader, have you felt that impulse? Is Jesus your Saviour, and do you feel and know it? Does He seem as near to you and as real as your parents, your brothers and sisters, your children? Are you converted? Do you know Him? If not, then seek him. Knock at the door, and He will open. Learn His will and do what He tells you in the Scriptures. Paul says, "Follow holiness, without which no man shall see the Lord." Follow holiness, and He who said, "Blessed are the pure in heart; for they shall see God" will not go back on His word.

CHOOSING GOD OR MAMMON.

An array of Scripture on a part of the C. E. Prayer Meeting Subject for April 26, given in the Upper Milford Society.

BY MARIA SCHANTZ.

"And if it seem evil unto you to serve the Lord, choose you this day whom you will serve; whether the gods which your fathers served that were on the other side of the flood or the gods of the Amorites in whose land ye dwell: but as for me and my house we will serve the Lord." Josh. 26: 15. These words were spoken by Joshua as he renewed the covenant between God and the tribes of Israel. Choose ye this day whom ye will serve. We have set before us God's benefits to us, and should therefore not hesitate or delay in our choice. By chocsing God we obtain a good name, which as the writer of Proverbs says," is rather to be chosen than great riches and loving favor rather than siver or gold." It is better for us to choose a good name—the name of God in Christ Jesus (Rev. 3: 12), and have the loving favor of God, than to choose mammon and have the paltry riches of this world. So Jesus teaches in his great sermon on the mount when he exhorts all "to lay up treasures in heaven where moth and rust do not corrupt and thieves do not break through nor steal," Matt. 6: 20.

At one time a certain young man came running and kneeling before Jesus. "And Jesus beholding him loved him and said unto him: One thing thou lackest, go and sell whatsoever thou hast and give it to the poor and thou shalt have treasures in heaven, and come take up thy cross and follow me. And he was sad at that saying and went away grieved for he had great possessions." What Jesus demanded of those who would follow him then he demands likewise of us, and as he comforted his disciples with promises of abundant reward so he comforts us if we make choice of him. He is just the same to-day.

In the 12th of Luke Christ exhorts us not to make fools of ourselves as did the man who thought to satisfy his soul with the abundance of things which he possessed. "No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and dispise the other. Ye cannot serve God and mammon." Let us choose God and have our hearts for him alone. As that man wanted to pull down his barn and build greater in order to store more of the goods upon which he had set his heart, so we should ask God that we may be emptied more and more of self and our hearts made pure so we may lay up for ourselves treasures for eternity.

To choose Christ means to be separated from the world. "If ye were of the world the world would love his own; but because ye are not of the world but I have chosen you out of the world, thereford the world hateth you." John 15: 19.

The life of Moses is a striking example of choosing God rather than the glories of this world. The writer of Hebrews in the 11th chapter speaks thus of him: "By faith Moses when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt, for he had respect unto the recompence of the reward.

A CHILD LOANED OUT.

Among the many pious women of the Old Testament church, or "Hebrew dames," as Dante quaintly calls them, was Hannah, Samuel's mother, whose name has been extensively Gentilized; the tortured victim of a pettish rivalry, who, when she presented her illustrious son to Eli, said, "For this child I prayed; and the Lord hath given me my petition which I asked of him. Therefore, also, I have lent him to the Lord; as long as he liveth, he shall be lent to the Lord."

There is something touching in that word "lent" to the Lord; as though she did not intend utterly to unmother herself toward him, but would hold on to him; although she yielded to the Lord a full partnership in him. And to keep the contract in bright remembrance she "made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice." Not too finical was she to pray for a son; not too worldly to withhold him from the Lord when born. And of such mothers, or "dames," the church and the world are alike always in suffering need.

We have no ground from this to think that the pious Hannah did not regard her other children as likewise God's gift, upon whose lives and services also he had a claim. Doubtless she looked upon them all as the Lord's, and according to the Abrahamic covenant dedicated them to him. But this Samuel, being the first of her domestic flock, she gave, in the fulness of her heart, to be a special offering, commemorative of the divine mercy, and by which to indulge and exercise those deep feelings of love to God, and attachment to his cause, which dwelt within her breast.

Every child, of every parent, in fact, is God's gift. It is most precious. It also brings responsibility; such as is referred to in Hannah's words, "Lent to the Lord." But what a sad spectacle greets us as we look abroad over the world! It is full of children, but to whom or what are they lent? Too largely, to almost everything, in fact, but God and his cause. To sublunary deities without number are they lent; but how few of them, comparatively, to the true God, who reigns on high and whose claims are exhaustive. To Minerva, to Apollo, to Mammon, to Comus, and the like, are they lent; i. e., the lives of children are freely and enthusiastically dedicated to the pursuit of learning, music, riches and mirth; but how few of them to that "beginning of wisdom" which is the fear of the Lord; to that delight in his will and service which is the only legitimate melody of the universe; to that devotion to him which is mankind's only true wealth; and to that complacency in his character, and submission to his sovereign administration of all things, which is inherently a joy or gladness passing knowledge.

All happy for the world the day when every mother shall be a Hannah, and every son a Samuel!—*J. E. Hall, D. D.*

THE DISPENSATION OF THE SPIRIT.

The dispensation of the Spirit under which we live differs widely from former dispensations, while the fundamental principles of the divine government are unchangeable. The universal and perpetual obligation on our part to keep every commandment of the moral code was made known to the race in olden times largely through visible signs and ceremonials, which, in the wisdom of God, were forever abolished when Christ had fulfilled his mission upon earth and the Spirit's reign had been fully inaugurated. It is true that these signs and ceremonials are of permanent value to us, even though they have been done away, because they show in an impressive way what God's relations to man are, and also what are man's relations to his fellowman. But the fact that God has chosen to change his method of revealing truth in ancient periods of times does not weaken by any means his authority to promulgate his eternal law as a rule of our life in a manner which infinite wisdom shall dictate. Ours is the dispensation of the Spirit. It is the Spirit's office, now that these ceremonials are no longer binding, to write God's commandments upon the tablet of the heart. "He [the Comforter] will guide you into all truth." This is the marked distinction between our own and all former dispensations.

The importance of having a clear appreciation of this distinction is beyond all question. It is evident that an increased sense of responsibility comes to each individual in proportion to the measure of this disclosure. It is written that a portion of the "Spirit is given to every man to profit withal." But this is not a full measure of the divine provision; a large increase of the Holy Spirit is promised to everyone who will sincerely and reverently yield to his gracious monitions. Under this inward instruction the soul comes to a knowledge of God's will in all those things which pertain to this life and to that which is to come.—*Exchange.*

Among the little workaday virtues commend us to that bright and cheery temper which finds out the good side of everything and knows how to say the pleasant word which sets faces smiling.—EDWARD GARRETT.

For the Mennonite.

A TRIP TO SOUTHERN CALIFORNIA TO INVESTIGATE LANDS OFFERED FOR SETTLEMENTS.

A rare opportunity for large settlements on irrigated lands at prices from $6.25 to $10.00 per acre. Terms easy and interest low (5 to 6 per cent). An abundance of water for irrigation. Good opportunities for settlers whose pecuniary means are limited. "Prove all things, hold fast that which is good."

> "I will open rivers in high places and fountains in the midst of the valley: I will make the wilderness a pool of water and the dry land springs of water."—Isaiah 41: 18.
>
> "I will even make a way in the wilderness and rivers in the desert."—Isaiah 43: 19.

The literal meaning of these scriptural passages, expresses best the general impressions we brought home from our recent trip to Southern California. We, *i. e.* Bro. Leisy from Wisner, Nebraska, Bro. J. W. Ruth of Halstead, Kansas, and the writer, had accepted an invitation from the California Development Company to make a tour of inspection over the lands and started on our trip the first week in May.

Sunday morning, May 10, we arrived at Los Angeles, and took the first train to Cucamonga in order to spend Sunday with the Ledig families at Ioamose. Here we met our Home Missionary, Bro. J. B. Baer, and had services in the afternoon and evening. An understanding was also arrived at to have communion services the following Sunday, May 17, and to discuss the advisability of organizing a church. Bro. Baer was to visit several families during the week while we, the three land inspectors, returned to

Los Angeles on Monday to start on our "trip to the desert." The Messrs. Fergusson, Rockwood and Heber, who are head men of the California Development Co., and the promoters of this enterprise accompanied us, or rather we accompanied them.

On Tuesday we left Los Angeles for Yuma, a frontier town in Arizona on the Colorado River which forms the boundary line between Arizona and California. The road from Los Angeles to Yuma, a distance of 249 miles, traverses the so called desert and is exceedingly dusty. Having crossed the Mountain Range and upon entering the desert the Railroad cars are soon enveloped in snch a cloud of dust, that the tight fitting double windows of a Pullman Palace Car cannot keep out the dust, which soon covers everything in the car and often shuts off entirely a view through the windows On account of the dust all windows are kept closed, and not only the dust but the fresh air as well is shut out of the car which causes a very oppressive heat. No wonder that most of the travelers who see this part of Southern California only through the car windows, and judge it only from their short experience in a close, dusty "sweat-box," generally form an unfavorable opinion of this part of the country. This opinion is wide spread and hardly any traveler stops off at Yuma who has not been prejudiced against Southern California We made no exception to this rule, for we had ample opportunity on our journey to Yuma to hear the most absurd stories about Yuma being the hottest place on earth. Having heard about all that was possible and impossible for us to believe about "the hottest place on earth," we finally arrived at that much dreaded place Yuma and found a cool gentle breeze to welcome us. Yuma is only 100 miles from the Gulf and derives some benefit from the Gulf Breezes. The Colorado River is quite large at this place, being navigable for about 500 miles. We have seen for ourselves that people can live at Yuma in spite of the great heat.

Wednesday we drove to a ranch belonging to a man living in Yuma, who accompanied us. The ranch is on a mesa and the water for irrigation purposes has to be lifted by pumps to a distance of 80 feet into a reservoir from which the water flows into the ditches. Before the water was put on the land, the soil consisted of absolutely nothing but sand and gravel, but with in three years after irrigation was commenced the soil was entirely changed. The water of the Colorado carries with it such large quantity of a very rich sediment, washed down from the mountains, that the soil irrigated with this water is soon covered with a thick crust, which after be ing thoroughly mixed with the sand and gravel by plowing and cultivating forms a rich sandy soil which improves from year to year. We saw on this ranch grape vines in their third year, bearing bunches of grapes 12 inches long.

Wednesday night we visited the Indian School at Yuma, which is under the control of the Catholic Church. The Yuma Indians seem to be a healthy and sturdy people. Surely they offer an inviting field for mission work.

Thursday morning was the scheduled time for the first trip to the lands of the California Development Company. It began with little adventure. There is but one bridge crossing the river at this place and that is a railroad bridge. Teams, vehicles, etc., are transferred from one side of the river to the other by ferry boats. Our team had been sent to the California side early in the morning and we were to follow in a smaller boat, somewhat later.

When we were on the point of starting, we found that the boat which was to take us across had torn loose during the night and had drifted down the stream. There was nothing left for us to do but carry our provisions over the railroad bridge and then walk over a mile through thick brushes to the place where our team was in waiting for us. Near by a river steamboat lay at anchor. Having finally reached our team we drove to the "heading" on the river, where the California Development Company proposes to put in the Headgates for their canal. The place is well chosen. A high bank projecting into the river affords the necessary projection for the head gates against the current of the stream, which is very swift at this place. Below this place no projected heading can be found and above it the banks of the river soon rise to such a height that it is impossible to tap the river by means of a canal. The lands which are subject to irrigation are separated from the river by mountain ranges and sand hills. To cut tunnels through the mountains is out of the question for the present, because it would cost millions of dollars. So the only way to take the water out of the river through canals is in the hands of the California Development Company, they having purchased the land through which canals can be built at a comparatively small cost. Part of these lands are in Lower California and had to be purchased from the Mexican Government. Over these lands the water can be taken, around the sand hills and the mountains back into the United States on such lands as are subject to irrigation. In this way many thousands of acres of Government land in Southern California will eventually come under the ditch and there will no doubt a rush be made for these lands as soon as the water can be put on the same.

The land along the Colorado River in Mexico over which we were shown, is of exceptionally good quality and very fertile. Part of it is so thickly covered with Mesquite Trees, that for miles we were compelled to drive through un derbrush. The soil, which is made up of sediment from the Colorado river, is very rich, deep and so level as if intended especially for irrigation. We found everything far better than we had expected and returned to Yuma very much pleased with what we had seen. During this day we covered about 50 miles.

During the night a three seated spring wagon and four horses were shipped by rail 60 miles into California to Flowing Wells. We followed on the passenger train Friday morning. We met with another adventure at Flowing Wells which might have resulted fatally. The car containing our horses and spring wagon had been side-tracked at a place where there was no platform on which they could be unloaded. We built a temporary platform by piling up railroad ties and heavy timber, which crossed the main track. We had scarcely unloaded our horses and spring wagon, when a whistle sounded and we saw a heavy freight train come thundering down a steep grade. We were told that there was no possibility of stopping the train and in order to prevent a wreck, the platform had to be cleared away in a very few seconds. With almost super human strength, we carried and pushed the heavy timbers aside and thus narrowly averted a serious wreck. But not all of us were to be fortunate enough to escape injury. Mr. Heber had overstrained himself and broke down with a shriek. He had sustained an injury to the back. Bro. Leisy received a blow on his leg by falling timber and was only too glad to escape with an unbroken leg. Bro. Ruth had also overstrained himself and felt the effects for several days afterwards. The writer alone had nothing to complain of, although he had done his full share of the lifting. Mr. Heber's injuries were so severe that he could not walk for some time. Bro. Leisy's practical knowledge of the Kneips Water Cure came to our aid and under his careful treatment Mr. Heber improved from day to day and in a week was able to be out again. In due appreciation of his valuable services, all of us deemed Bro. Leisy worthy of an M. D., and after that time we had due respect for "our Dr. Leisy."

After the morning's adventure, we started at 9 o'clock on our trip to the desert. For about five or six miles we had to drive through sand and gravel, then the soil gradually changed and for many miles we drove over level ground and rich fertile soil, all of a sedimentary formation, said to be from 20 to over 100 feet deep. Here are thousands of acres of the very best lands awaiting to be transformed into gardens and harvest fields by irrigation and cultivation. Soil and climate are such that not only a few products can be grown but a great diversity of products can be raised on this soil, grain as well as alfalfa, and common garden vegetables as well as oranges and lemons. The price asked for these lands is not only within reach of the well-to-do settlers, but it is low enough to enable the poor but industrious man to acquire here a home of his own. The same opportunities are here offered that our first settlers found in Kansas, Nebraska, Minnesota, Dakota and Manitoba in the 70's. In that one day (May 15) we saw enough land to satisfy ourselves that large colonies of our people can be located there. Perfectly pleased and satisfied with our preliminary tour of inspection, we returned to Flowing Wells for the night, having traveled on that day a distance of sixty miles.

Saturday morning we started back toward Los Angeles. Having a little time to spare, we stopped off at Redland, San Bernardino and Rialto and on Sunday morning we came to the Ledig families in time to take part in the Communion services. The organization of the first Mennonite church in California was also effected and completed by the election of trustees, who were installed by Bro. J. B. Baer.

Sunday night we returned to Los Angeles and on Monday morning made another side trip to San Diego. Our Dr. Leisy was so favorably impressed with San Diego, that he could not resist the temptation of looking up some residence lots at Coronado Beach which were offered him at a very low price.

On our way home from Los Angeles we were again accompanied by Messrs. Fergusson, Rockwood and Heber and had an opportunity to further discuss the colonization project with them. The manner in which these gentlemen laid their propositions before us, fully won our confidence and we confidently believe that we are dealing with honest and upright people whose aim it is to secure a good class of settlers and to treat these settlers fairly and honestly and to give them entire satisfaction.

Further information will cheerfully be given to all who may be interested in a colonization project on a larger basis. Lack of space forbids us to enter into minor details at this time, but the undersigned will gladly prepare and distribute such information as may be desired in order to get a clear and full understanding of all matters pertaining to the proposition before us. For further information address,

DAVID GOERZ,
P. O. Box 9. Newton, Kan.

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, ALLEN M. FRETZ, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., JULY, 1896.

A number of our Young People's Societies will be represented in the C. E. convention at Washington July 8—10. There will be two sessions this year devoted to denominational meetings. The meetings of the Mennonite Endeavorers and those affiliating with them will be presided over by Bro. N. B. Grubb. Every one contemplating attendance at the convention should personally communicate with Bro. Grubb, 2118 Marshall street, Philadelphia. There will probably be a larger representation of our people than at any previous convention. Pray that the Holy Spirit may fill these gatherings, that all may return with power for service in their various fields of labor for the Master.

In order that the different interests of the church, both at home in the individual congregations and in the united work of the District Conferences and the General Conference, may be properly sustained with our offerings there should be system in our giving as well as in the distributing of the contributions to the different branches of the work. In every congregation there should be regular stated times for the offerings to be received (not barring, of course, the reception of special offerings at any time) and if the different causes for which contributions are needed, were scheduled and this schedule followed in the regular collections, a better and more equitable distribution of the gifts to the different funds would be likely to result.

During the past month there has been observed in many churches throughout the land what is known as Children's Day. This practice, no doubt, owes its origin like many other good things in the church, to the attempt of some thoughtful pastor or other worker in the church to supply a need and to correct a wrong relation of things. The Sunday school came when Raikes and others saw that something more must be done for the religious training of the children than was supplied in the church services. It has come to stay and is the church's continual response to the Savior's commission—"Feed my lambs," as well as the other commission—"Feed my sheep." The Christian Endeavor and Young People's Societies came because one pastor and other pastors felt that something needed to be done to give the young as well as the older converts that activity in the service of Christ which is essential to a healthy religious life. They have come to stay and their invigorating influence on the life of the church will be felt more and more. So with other things. So with the prayer meeting And so with Children's Day. The original idea of Children's Day was to give the little ones a day in the church, when the regular church services should be especially adapted to them, when they should be made to feel themselves at home in church and thus gain an interest in the church services as well as in the Sunday-school. It was meant to contribute toward the solution of bridging over the chasm which seemed to be widening between the school and the church, or better said, to bring the Sunday school and the church into closer touch with each other. The object is a good one and should be kept in view in arranging these annual festivals. But the efforts in this direction should not be limited to these special occasions. The children should be made welcome in the church services every Sunday. Parents will be apt to bring the children to church and the children will want to come when they are taken into account in the arrangement of the services and some of the spiritual food then dispensed is put low enough for them to reach.

CONFERENCE AND CONVENTION IN OREGON.

The first Mennonite conference and Sunday-school convention held in the far west near the Pacific coast took place in the Pentecostal week in the church at Salem, Ore. Bro. Baer writes: "The attendance was very good and a deep interest manifested from beginning to end. A number of people came with teams twenty five miles, and eight wagon loads came seventy miles and pitched their tents near the church where the conference was held. Some of the impressions, especially of the last day, will surely be recorded 'over yonder' where the Dear Lord will gather all His redeemed people to part no more forever." Besides Bro. Baer, there were present as visitors from congregations further east the brethren J. A. Amstutz and P. P. Steiner of Bluffton, Ohio; S. F. Sprunger of Berne, Indiana; J. J. Balzer, of Mountain Lake, Minnesota, and Chr. Kauffman, of South Dakota. Bro. P. Aeschliman, Pastor of the congregation at Colfax, Washington, was appointed as local mission worker among the churches of that section.

The Sunday-schools represented in the convention, reported statistically as follows: 1 S. S. at Irving, Oro., 7 classes, 96 pupils, Supt. John J. Waltner, meets every Sunday morning —2. S. S. at Colfax, Wash., 6 classes, 60 pupils, meets every Sunday, exercises in German and English.—3. Polk Station S. S., Supt. F. Kliewer, 5 classes, 42 pupils.—4. S. S. at Enger, near Salem, Ore., 8 classes and 70 pupils, Supt. J. Steffen.

The conference and convention were in reality one. The same officers served throughout.

At the close the following resolutions were adopted among others:

Resolved, That the congregations represented and the members here assembled shall henceforth be known as the District Conference of the Pacific Coast, and that in union with the General Conference we will help according to our ability in the building up of Christ's Kingdom.

Resolved, That we hold another conference and convention next year, to which we heartily invite and hope for a good attendance and participation.

The brethren P. Gerig, P. Aeschliman, and Jacob Schrag were named a business committee for the ensuing year.

The committee of the General Sunday-school Convention is stirring to arrange for the convention to be held in connection with the General Conference in October.

GATHERED ITEMS.

The brethren H. Rees and G. Ledig were elected deacons of the new congregation in Southern California. They are as yet without a pastor.

Prof. C. H. Wedel, Principal of Bethel College, is on a European tour. He expects to spend some time among the congregations in South Russia, besides visiting other places of interest.

The congregation at Shelly, Oklahoma, has been divided into two congregations. The one bears the name Bergthal and the other Sichar, the two being of about equal numerical strength, about seventy members.

The treasury for Home Mission work of the General Conference is in need of contributions in order that the work shall not have to be curtailed. Money intended for this purpose should be sent to D. Goerz, Newton, Kansas.

The terrible cyclone which passed over St. Louis the latter part of May, passed a little to the south of Summerfield, so that our people there escaped the worst. A small neighboring town, Baden, was almost completely demolished.

The contributions for the assistance of the Indians around Cantonment who had suffered from the storm, came in so promptly and liberally that Missionary Petter writes he has amply enough for the immediate needs. Many thanks to the givers.

A series of daily services for a week preceded the communion season in the congregation at Pulaski, Iowa. Bro. Peter Stucky of Nebraska, preached alternately in German and in English. Eight persons decided for the Lord and were received into the church.

The officers of the General Conference have fixed upon October 19, 1896, as the date for that body to convene in its 14th triennial meeting. The Conference will be held in the New Alexanderwohl congregation near Newton, Kan. The program committee is arranging an order of business and services, which will be published in due time.

A Sunday-school convention under the auspices of the German S. S Union of Lee county, Iowa, was held on Whit-Monday, May 25, in the German Evangelical church at Donnellson, Iowa. The schools of our churches in that vicinity are members of the Union, and Pastor Chr. Schowalter was one of the speakers of the convention, as was also his son Ed. H. Schowalter.

In May a convention of Young People's Societies was held in Halstead, Kansas. The attendance is reported very large and the different parts of the program well sustained. Various subjects concerning different lines of work in the societies were discussed and a part of the time was devoted to the consideration of Mission work. Young People's Societies are essentially missionary societies.

The Mennonite Home at Frederick has been opened under a temporary arrangement in order to be able to receive at once into its care two aged brethren, one 91 years and the other near 80 years old. Sister Sarah Oberholtzer consented to serve as matron until permanent arrangements can be made. It is contemplated to have a formal opening of the Home some time in the Fall, when the repairs have been completed.

The spring conference of the Mennonites of South Germany was held in May in the little church at Kohlhof. Pastor Ellenberger, of Friedelsheim, opened the conference with a sermon on 1 Pet. 4: 10. Pastor Neff, of Weierhof, read an interesting historical paper relative to the early history of the church.

CONTEMPORARY COMMENTS.

When a ship is launched in this country, a bottle of wine is broken upon her prow. They have a prettier as well as more significant custom in Japan, where a cage of different kinds of birds is provided, and as the ship begins to move the birds are liberated, flying to all parts of the compass and typifying the nature of commerce far better than a bottle of wine.—*Ram's Horn.*

* * *

Christian life is to be active. Christ was busy. He went about doing good. He led His disciples on many a journey. He was on a search for lost souls, and He made Himself often very weary. The zeal of His mission was like a fire, eating and burning Him up. The Son of Man was seeking to save the lost. The disciples who followed Him about became busy men, tireless workers all, we may well believe.—*American Friend.*

* * *

Let it be understood that the money that is given to organized efforts toward missionary work, is least likely to be wasted, and most likely to produce good results. The most successful business to-day is that which is best organized. The great Professor Phelps says, "I work [and give] in the church, because I am not wise enough and strong enough to work alone, and I am not so foolish as to throw away nine-tenths of my power.—*The Message.*

* * *

The nearer men and women approach Jesus Christ the nearer they approach one another. They find more in each other to be respected and liked. They learn to see life from one another's point of view which begets sympathy and promotes good will. The more that Christ's spirit fills any heart the more the aims and interests which are merely those of this world grow to seem unimportant compared with those which have to do with the higher and eternal world as well as with this.—*Congregationalist.*

* * *

A hopeful sign of the times is that a paper as influential and widely circulated as the New York *Witness* declares that "drinking, dancing, theatre going, smoking, joining oath-bound secret societies, voting for license (whether high or low), reading Sunday newspapers, and the spending of large sums of money on luxuries for one's self or one's family—all these, and other customs besides, are, in the sight of the editor of the *Witness*, inconsistent with the obligations devolving upon the followers of Christ.—*Cynosure.*

* * *

Every brother in the Christian ministry knows that if he fails to lead men to Christ he is failing in the most important part of his work. It is very nice to be able to spend most of the time reading and studying. Calling is not the most pleasant work. Winning lost and perishing souls to Jesus is the climax of all. Happy is the minister who can use his studying and calling for the grand purpose for which God has placed him in the sacred office, for he shall have the joy of service and the glory of bringing his sheaves with him.—*Christian Intelligencer.*

Is it not our fault, our sorrow, our unspeakable loss, that we consider Jesus so little—spend so little time thinking of Him, studing His character, getting better acquainted with Him? We consider, "sit down with," a great many other things: our cares, our sorrows, our ambitions, our work, but how little time we spend thinking of Jesus. Come, let us sit down with Jesus. Let us take time this evening, redeeming a little out of the social life that presses upon us—or a few minutes of the busy morning, knowing the work will go all the smoother and more rapidly afterwards for the rest of body and soul we shall find in his presence.—*Message and Deaconess Advocate.*

GENERAL CHURCH INTELLIGENCE

The Synod of the Reformed Church in America convened at Catskill, N. Y., opening its sessions on June 3rd. This body has 630 churches, 652 ministers, 19 licentiates and 104,694 communicant members. Their Sunday-schools number 886, with 118,070 pupils. Their collections taken during the year for church, mission and benevolent purposes amounted to $1,355,564. In the beginning of the year the church had a mission debt amounting to $46,097. This has been reduced during the year so that the present debt is only $8359. The church employs 75 missionaries in its different foreign fields.

A free conference is to be held some time during the coming fall between the different bodies of Lutherans in our land. The object of this conference is to bring the different divisions of the Lutheran Church nearer one to another and to achieve a more united work and a greater amount of brotherly feeling amongst them. Christians in general are more and more convinced of the fact that the weakness of the Evangelical Churches consists in their divided state and in a lack of unity and fellowship within them. Hence these movements as manifested in different churches, towards a closer union and more concerted action.

Rev. R. A. Torry, the present pastor of Chicago Avenue, or, as it is often called, Moody's church, in Chicago, attracts larger wide-awake audiences than any other preacher in the city. A contemporary says: "The secret of his power is that in his preaching he constantly holds up Christ and His word." His noonday lectures on the International Sabbath-school lessons are also growing in popularity, and attract to the Y. M. C. A. hall every Saturday a large audience of Sabbath-school workers, who regard him as a most thorough Bible teacher. This is what he has to say of Freemasonry: "I do not believe it possible for a man to be an intelligent Christian and an intelligent Mason at the same time."

In the General Council of the Lutheran Church of our country, the question of having a general superintendent or bishop elected is being discussed. At a meeting held for this purpose some time ago, in one of the English Lutheran churches of Philadelphia, one of the speakers made the following pointed remark: "Where there is a legislative body to make laws, there must necessarily be an executive officer whose duty it is to execute these laws, or at least to ascertain why they are not executed. In my own opinion an army might as well be without a general, a mighty railroad corporation or a city government without a president or a mayor, a state without a governor, a nation without a president or some other governing head, than a great church without a bishop."

A triennial meeting of the General Synod of the Reformed Church of the United States was held at Dayton, Ohio, from May 27th to June 4th. The synod contains 56 classes, 961 ministers, 1169 churches, and 226,572 church members. During the last synodical period 43,075 infants and 5,480 adults were baptized. 33,646 persons were received by confirmation, and 22,619 by letter. 10,594 were dismissed, and 77 excommunicated. Their Sunday schools number 1644, with 20,096 officers and teachers, and 172,458 scholars. The question on the adoption of a new liturgy which has been more or less agitated for the last thirty years, and which at times has called forth no little controversy, was again brought forth, but the Synod refused to have anything to do with it at this meeting and laid it on the table where it will rest for at least three years longer. It is this question the bone of contention between the so called high church and low church elements in the Reformed Church.

At a conference held in the Salem Mennonite meeting house, Elida, Allen Co, Ohio, the question, Would it be advisable to use unfermented wine in our communion services? was answered in the affirmative as follows: There are those in the church who were at one time addicted to liquor and by the use of fermented wine a desire for drink may be awakened. In such a case we might lead others into temptation. Again, the word "wine" is not given in Scripture (relating to communion). The terms, "fruit of the vine," "the cup" are given. Again, much of the wine bought at the drug stores is not made from the fruit of the vine A unanimous vote in favor of unfermented fruit of the vine resulted. At the same conference a resolution favoring the erection of an Orphans' Home was adopted and a committee was appointed whose duty it shall be to present the matter to the various congregations and to help advance the work as the way is opened. Each minister is to encourage the work in his home congregation. Both of the above are movements in the right direction and are worthy to be imitated by others.

Our Mennonite brethren (old school) of Indiana have some time ago established an institute of learning at Elkhart, Indiana, called the *Elkhart Institute*. In speaking of this school, a late number of the *Herald of Truth* says: "The number of our Mennonite young people who attend High Schools and Colleges is constantly on the increase. If the number of those in such schools the last year were known, it would be found to run much higher than generally supposed. As yet only a small per cent. of these have attended the Elkhart Institute; though a number have done so and are pleased with the surrounding influences, the management, the teachers and the school in general. It was the fact that so many of our young people were becoming educated somewhere else that called the Elkhart Institute into existence, in order that they could, if they and their parents choose, attend a school entirely under the control and management of our own people. The managers of the Institute are pleased to believe that they are able to avoid in this school many of the immoral tendencies, skeptical influences, and the military spirit that mar true education so much in many of the higher institutions of learning in the land."

MISSION DEPARTMENT.

EDITED BY A. B. S.

ONE DAY UPON THE MISSIONFIELD.

Missionary M. M. Horsch writes as follows, of a day's work upon his missionfield :

After having done the necessary housework in the morning, we attend to some little work in the garden. It is only with difficulty that vegetables can be raised in our sandy soil, without irrigation. After having finished our garden work for the day, we attend to our mail and fetch our mules from the pasture. We take an early dinner and thus get ready to drive to one of the camps of our Indians. We start with the prayer to God for open doors, and ears which are willing to receive the message of salvation. Having arrived at the camp we soon saw a few Indians sitting in the shade of a tree smoking their pipes. Approaching them we found that one of them was our friend *Hokomxaactien* (Little Wolf). *Vekiesseveonio* (Bird Chief) was sitting by his side. A third one, whose name I did not learn, was sitting with them. A woman, who was preparing some beef to be dried in the sun, constituted the fourth of the group. We went to them and they welcomed us as old acquaintances. After we were seated they at once began to speak of the "white man's road" as being hard for the Indians to travel, stating that they would oftentimes like to work, but then they had not the necessary implements. Their horses, which are mostly small ponies subsisting on prairie grass, were weak and tired and would not work, and they themselves, who oftentimes had not enough to fill their stomachs, were weak and tired too.

Little Wolf asked me whether I had any land to raise corn for my mules. After being told that we only had sufficient land to raise some potatoes and vegetables he said, "Your mules are strong, let me have them and I will plant five acres of corn for you so that your mules have something to eat during the winter." I told him I needed my mules to visit the Cheyennes in their camp, adding: "If you will let me have a pair of your ponies I will let you have my mules for a few days." "But," says I, "the Cheyenne ponies are not good, and I am afraid I do not know how to manage them." He allowed that might be the case and so this subject was dropped. I asked them where we could find the sick women in the camp. They showed us the tents where they were, and we thus took leave of them.

In the first tent we entered we found a young couple whom we knew. The wife had been very sick but is now on the way of recovery. She tells us that she feels quite good to-day and will soon be restored. I ask the young husband, (he speaks English, but his wife not) whether he was reading his Bible which I gave him. He answered, "Yes, I read it every day." I asked him whether it was their desire that I should read a portion of Scripture and pray with them. Both said they desired it. Upon this I read to them from our Cheyenne translation, after which we all knelt in prayer. After a brief conversation we took our leave and went to another tent.

Within the next tent, which we entered, we found an old grandmother stretched upon her couch. One could readily see that her days on earth would only be few. On account of her dozed condition and her weakened mental faculties we could not enter into a conversation with her. After we had spoken a few words with another woman present we left the tents and went on farther.

Our way led us by the tent of our old friend Little Wolf. He was now at home, sitting by the side of his tent apparently in deep meditation. He noticed us as we approached and we did not pass by without speaking a few words with him. My wife, with our little Luke, then goes to Mrs. Little Wolf, who was at work near the tent, and he invites me to the inside of the tent to have a conversation with me. He said, "I have for a great while and frequently been thinking of what the Word of God teaches of *one* God. I believe that there is but one God to whom we are to pray, and that the spirits are not Gods. God loves his children and cares for them." I now endeavored to make plain to him, in his own language, that all things come from God. That many of the Cheyennes are affected with sickness, said I, also comes from God. God sends sickness so that the Cheyennes may learn to know him and pray to him. He wants to make them happy. At this stage of our conversation *Oxhoni* (Mad Wolf) enters the tent, greets me with a handshake, and quietly sits down by our side. Little Wolf then takes up the conversation again, and says, "What you say is good, and I have not yet forgotten what you told us at our last Christmas festival of how the son of God came upon this earth, and how God sent him to show us the good road." Mad Wolf, whose stomach always occupies a commanding position, added, "Yes, and you gave us something to eat, that was good." Little Wolf then continued, "God gives to every one that which he needs. To the white man he gave houses, money and cattle. The white man works and knows how to make money to buy his necessary provisions. To the Indian God gave bows and arrows and ponies. He also gave him Buffalos, Deer, bears, turkeys, fishes and other animals which he could hunt and thereby procure his subsistence. But the white man was not satisfied with the things which God gave him, he came and took away that which belonged to the Indian. He shot the wild animals and thereby took away the nourishment of the Indian. Now the Indian must adopt the white man's road, and this is very hard. When I think over this it seems to me the white man did not do what God wanted him to do!"

My knowledge of the Cheyenne language was not sufficient to make plain to Little Wolf where the defect lies and in how far his ideas in the matter are erroneous. I therefore said but little and read to them the 28 chapter of Deuteronomy. Whether he and Mad Wolf were able to make the proper application of what they heard I do not know. But this much I know, the Word of God, which is sharper than a two edged sword, will not be without effect upon their hearts.

Little Wolf made a few more remarks and seemed to be meditating. Mad Wolf on the contrary tried to lead the conversation into a different channel. By this time I hear that our little Luke is getting uneasy and we take our departure from this tent; and while there were no more opportunities offered us here we drove on to the next camp.

Having arrived there we went to a group of women sitting together upon the ground some of them smoking, others eating, and others again sewing mocassins. Upon the inquiry whether there were no men in the camp, they showed us a tent containing a young man who was sick. I went to see him and found him to be our friend Heap of Birds, who speaks English. Upon my question as to the nature of his disease, he said, that he received a dizziness while he was plowing in the field and since then he was suffering with a severe pain in his head. Otherwise he did not appear very sick and seemed to be in good spirits. He inquired after the progress I was making in the study of the Cheyenne language and finally asked me for a Cheyenne Reading Book. I promised to procure one for him at my earliest opportunity. After having remained silent for some time, he inquired what I thought of the "Messiah of the North" and the Messiah Dances? I told him that as these were a piece of heathendom they were on this account to be rejected, etc. He then said, "There was a time when I thought much of the Messiah of the North. But then I read in my Bible and found that what the Bible teaches of the coming of the Messiah doth not apply to this Messiah of the North. Since then I have lost my faith in him." He now brought forth his Bible and pointed out the passages to which he had referred. He first showed me Matt. 25: 31–46, requesting me to explain to him some things which were not clear to him. The same he did with Mark 13. I endeavored to comply with his requests as well as I could. It gives me much pleasure to see that this young Indian reads his Bible diligently and carefully. Had he not done so he would not have received the ideas he holds and would still be a believer in the "Messiah of the North."

My watch now shows a late hour, and as we are 5—6 miles away from home, it is time to think of our returniug. We consequently take leave of our friend and start on our way homeward, while so doing the strains of the beautiful hymn contained in Gospel Hymns, are reverberating in our hearts :

> One more day's work for Jesus,
> One less of life for me ;
> But heav'n is nearer
> And Christ is dearer,
> Than yesterday to me ;
> His love and light
> Fill all my soul to-night.
> One more day's work for Jesus,
> One less of life to me, etc., etc.

A beautiful skylight embellished the western horizon before we reach our home, the sun sinks beneath the western mountains, and with the end of the day this description of our day's work shall likewise be ended. Yet we will not neglect to pray to God for his blessing upon the seed sown, and for his forgiveness of all that may have been done in an imperfect and defective manner.

The above is a description of our missionwork done on April 14, 1896. M. M. HORSCH.

Christian life is to be active. Christ was busy. He went about doing good. He led His disciples on many a journey. He was on a search for lost souls, and He made Himself often very weary. The zeal of His mission was like a fire, eating and burning Him up. The Son of Man was seeking to save the lost. The disciples who followed Him about became busy men, tireless workers all, we may well believe.

There are a thousand things we love more than God without being sensible of it. He whom we love is he whom we are most concerned to please, and we are most afraid to offend. Let us try our love by this rule.

SUNDAY SCHOOL.

BY A. M. F.

When a teacher teaches or a preacher preaches as though he is mad at sinners, he will make sinners mad. Love woos; gentleness wins. "I beseech you by the gentleness of Christ," "by the mercies of God." That is full of magnetism.

PRACTICAL LESSON POINTS.

Lesson 1.—July 5th.

David, King of Judah.—2 Sam. 2: 1–11.

David suffered exile some years during the latter part of Saul's reigns, not because he was guilty of crime, but because Saul despised him, being envious of his victories and growing favor in Israel. David mourned for Saul and his three sons who were slain in the same battle. Our lesson takes up his history from that time. David was the chosen of the Lord, through all these years kept by the Lord, and now at this decisive turning-point in his life he wished to know the will of the Lord. He asked definitely for definite direction, for definite work. A good lesson hint for us all. *David went* in the way appointed unto him by the Lord. He had learned the lessons of prudence and patience. He received answer from God, and accepted the place as a fit place. Apply Ps. 107: 7. *David found* in the way appointed by the Lord those faithful friends which God raised up in time of need. Men who in all their ways, even ways of much shortcoming, acknowledge God, seek direction from him, and are disposed to follow his guidance, will see the path of duty, and in walking in it will find great reward.

Lesson 2.—July 12th.

David King over all Israel.—2 Sam. 5: 1–12.

Though Abner and Ishbosheth seemed for a time the prop of the greater part of Israel in a rival kingdom with that of David's, their ruling only delayed the grand providential destiny of Israel. Their death opened the eyes of the people to the real will of God concerning them and led them to seek its accomplishment. David did not openly seek the kingdom, the people came and pled to have him king. They had three reasons in their plea : 1st. *Blood relationship.* 2d. *Military ability.* 3d. *Divine appointment.* Though delayed by human power, David at last reached his high destiny. To him it was but the fulfilling of the Divine will. To Israel it was the coming into line of Divine blessings and protection. In union there is strength, so after union between the tribes was effected their enemies were soon overcome and their rightful possession secured. Prosperity followed. What was true of Israel, united Israel with David as their king is still true of every true Israelite Christian, of every union of Christians who acknowledge Christ as supreme head and ruler.

Lesson 3.—July 19th.

The Ark Brought to Jerusalem.—2 Sam. 6: 1–12.

After David had taken Jerusalem and made Zion his capital he proceeded to the holy work of bringing the ark of the covenant to Zion, which was of great importance for the religious life of the nation. In all David's undertaking he made himself one with the people and exhibited a deeply pious feeling, expressive of his gratitude to God. Yet he lost sight of the great importance of observing every command of God in his proceedings, see Num. 7: 9. Here he consented to a heathen custom in conveying the sacred ark to Jerusalem. Because of this his plans were interrupted by serious chastisement upon the proud and assuming Uzzah. In the midst of all that confusion there was found a man who was every way suitable and willing to receive and properly care for the ark. The Lord has his chosen ones on whom he can depend when his cause seems almost lost by the conduct of men who are full of zeal, but void of understanding and prudence, who plan for God rather than follow the plans He has laid down. In this history we see humility approved, pride condemned, and rashness punished. Israel had slighted the ark. Uzzah had been slain for making to free with it. David had shrunk from it in fear. Obed-edom received it gladly and was rewarded. So as to religion. Some neglect and greatly lose ; some profane and are lost themselves ; some misunderstand and fear ; but those who receive it are richly blessed.

Lesson 4.—July 26th.

God's Promises to David.—2 Sam. 7: 4–16.

It was a time of national peace in Israel. While surrounded with the comforts of home David's humble soul was full of plans how he might glorify God for the many blessings which he had received from his hands. 1 Chron. 17, also 1 Kings 8: 16, 18, 25, and 1 Chron. 22: 8–9, should be read with this lesson. David sought timely advice of the prophet of the Lord. He knew that God had a will and a plan in all his work, and so to ascertain whether his own thoughts and plans coincided with those of God he brought the matter to the prophet. They were commendable indeed, and with God's blessing they might be executed successfully. But the voice of God was superior to the wish of David and the counsel of Nathan. Not less interested and concerned in the affairs which absorbed those good men, was he, yet wiser. Amiable indeed were the desires of David, but the time was not yet. When men employ their seasons of rest and retirement in reviewing the goodness of God, and in devising plans for the promotion of his glory, much benefit may be expected to result to them, to their children, and to all who may feel their influence. God, in giving parents reason to hope that when they die their children will imitate their good example, and execute the schemes of benevolence which they devise, greatly encourage them to call upon him, and to devote themselves with increasing fidelity to his glory and the good of their fellowmen. One great mistake made by the Jewish people, was in looking for a temporal kingdom. Let us not make the same mistake, but let us look for a kingdom of righteousness, peace and joy in the Holy Ghost.

We have on our table at this writing a few copies of the *Sunday School Weekly*, published by Rev. Rawson, Chicago, its platform as given on its first page is : 1. Children may and should be brought to Christ through the direct agency of the Sabbath school. 2. Hence they should never be taught the scriptures by unsaved teachers. Better have no Sabbath school. 3. All, old and young, may be made holy by the spirit of God in this life. 4. The Sabbath-school should take an aggressive position on all moral reforms. 5. The Sabbath-school should be under the foster care of an evangelical denomination. So-called union schools are to be discouraged. 6. The Sabbath-school should not "burrow up" during the winter.

THE YOUNG PEOPLE.

BY A. M. F.

DON'T FRET.

Are your enemies at work ?
Don't fret.
They can't injure you a whit ;
If you heed them not a bit.
They will soon be glad to quit.
Don't fret.

Is adversity your lot ?
Don't fret.
Fortune's wheel keeps turning round—
Every spoke shall touch the ground.
All in time shall upward bound.
Don't fret.

Has a horrid lie been told ?
Don't fret.
It will run itself to death
As the ancient adage said,
And will die for want of breath.
Don't fret. —*Selected.*

MEETING TOPICS.

JULY 5.—What we owe our country. Ps. 122: 1-9.
" 12.—Enthusiasm in Christian service. Acts 4: 13-33.
" 19.—Books and reading : how to get good therefrom. Prov. 3: 12-23; 1 Tim. 4: 13
" 26.—Claiming the promises ; what and how. Isa. 40: 25-31.

Our Country.—1. Have Christians a duty toward the same? 2. In what respect is our country superior to all others?

Enthusiasm.—1. Name some zealous men of God in the Bible. 2. What is the mainspring of zeal? 3. What is the chief ingredient of true zeal?

Books.—1. What kind of books should we love? 2. What Bible example, as to how bad books should be treated. 3. What is the Book of books?

Promises.—1. What is your favorite Bible promise? 2. What gives us a right to claim the promises?

For sometime we have been wishing for a convention of all the Young People's Societies connected with our Eastern Conference work. Well we had one on Whit-Monday, and a very good one, is the universal verdict. The topics were timely and were ably discussed. We were gratified with having a crowded church in both sessions. We were also very much pleased to see not only the youths, but the fathers and mothers in Israel well represented. The good attendance and interest manifested are a sure indication that our young people's organizations are prospering, and that their work is telling to the salvation of souls and the building up of our Zion. May we have many more such gatherings.

HELP YOUR PASTOR.

Is it necessary to add that every Christian should pray earnestly for the pastor, should hold his honor dear and, if possible, should defend him faithfully when adversely criticised. One word more—help your pastor when you are sure that he has made some mistake, not by condeming him in your family or before others, but by going straight to him for a frank, brotherly, prayerful talk. Whether you part on terms of entire agreement or not, you will separate with a truer and better mutual understanding.—*Congregationalist.*

INTERNATIONAL CHRISTIAN ENDEAVOR CONVENTION

July is the month for this great annual gathering. This year's convention will be held on the 8—13, in the city of Washington, D. C. The provisional programme lies before us; from it we glean. The opening meetings will be held on Wednesday evening the 8th, in twenty-three different churches in the city. In most cases the pastor's of the various churches will preside, and after two addresses of thirty minutes each, the service will conclude with what will be called a "Quiet Hour." The topic for all these meetings is "Deepening the Spiritual Life." The official opening of the convention comes Thursday morning in the three large tents on the *White Lot*. The audiences there will first be greeted by the three large choirs, each of not less than one thousand voices. On Thursday afternoon the denominational rallies will be held in the churches of Washington. Bro. N. B. Grubb, of Philadelphia, will preside at the Mennonite rally. On Sunday morning the regular church services of the city will be attended, visiting clergyman occupying the different pulpits. At 3.30 on Sunday afternoon will be held denominational missionary meetings for one hour in the same churches where the denominational rallies were held on Thursday. There will be held an early morning prayer meeting at 6.30 o'clock, Friday, Saturday, Sunday, and Monday morning, in each one of the thirty-three churches in use. A new feature for an International Convention will be one hour each morning from 8.30 to 9.30 devoted to Bible readings. The convention promises to be the largest and greatest in its lasting spiritual influences ever held.

We expect to give in our next issue some points of this convention from personal observation.

LOOKOUT COMMITTEE GLANCES.

Look out for the dangers that threaten your society.

Look out for the members who are growing cold.

Look out for those who neglect to participate in the services.

Look out for the nervous, timid member. Give him or her all the help you possibly can in whatever way you can.

Look out for the associate members' welfare, and try, when they are fit, to induce them to "take the next step."

Look out, above, around and about your society; don't think it perfect.

Look into your own hearts, what needs purifying there? Are they Christ's every whit?

Look up to God for everything you need in your work, and He will guide and bless you.

—*Selected.*

A CHIDL'S POINTED QUESTION.

A bright little boy, on his father's knee, inquired: "Papa, is your soul insured?" "Why do you ask, my son?" "Because I heard uncle Frank say that you had your house insured and your life insured, but he did not think you thought of your soul, and he was afraid you would lose it. Can't you get it insured right away?" It was true, and the father was led to seek the Divine guarantee of his soul's well-being.

SCHOOL LIFE.

I sat in the school of sorrow—
The Master was teaching there—
But my eyes were dim with weeping,
And my heart was full of care.

Instead of looking upwards
And seeing the face divine
So full of the tenderest pity
For weary hearts like mine.

I only thought of the burden,
The cross that before me lay—
So hard and heavy to carry
That it darkened the light of day.

So I could not learn my lesson
And say, "Thy will be done;"
And the Master came not near me
As the weary hours went on.

At last, in my heavy sorrow,
I looked from the cross above,
And I saw the Master watching
With a glance of tender love.

He turned to the cross before me,
And I thought I heard him say,
"My child, thou must bear thy burden,
And learn thy task to-day.

"I may not tell the reason:
'Tis enough for thee to know
That I, the Master, am teaching,
And give this cup of woe."

So I stooped to this weary sorrow;
One look at that face divine
Had given me power to trust him
And say, Thy will, not mine.

And then I learned my lesson,
Taught by the Master alone,
And he only knows the tears I shed,
For he has wept his own.

But from them came a brightness
Straight from the home above,
Where the school life will be ended,
And the cross will show the love.

—*Traveller.*

THE PRAYING BOY.

A boy who had been brought to the Lord Jesus at a mission Sunday-school was anxions that his father should know the Saviour too. His father was a wicked man, who kept a drinking saloon, and thus not only got drunk himself but caused others to do so. The lad asked his Sunday-school teacher what he should do, for his father made him wait on the customers, handing out the poison to them; and if he had not better leave home. His teacher told him not to leave home, but to begin at once to pray for his father, and she would also pray for him, and for his father too; and they both commenced to pray for that father.

In a few weeks the father left off drinking, and soon after left off selling, and went to work to earn an honest living.

"For," said he, with tears running down his face, "something has been the matter with my dear boy for some time; and the other day I heard a noise in the room where he sleeps—it was a mournful noise—and I listened; and he was praying for me! He prayed that I would leave off selling—for I had given up drinking some little time before. I felt I was doing wrong, and I have quit it all; and the next time you have a meeting I am coming with the boy.

That man lives a consistent life whose effort is to be consistent, not with himself but with the truth.

Someone with a pretty thorough appreciation of the evils and vexations that arise from fault-finding, has embodied in this verse a little moral which those who are apt to be captious and exacting should remember:

What are another's faults to me?
I've not a vulture's bill
To pick at every flaw I see,
And make it wider still.
It is enough for me to know
I've follies of my own,
And on myself that care bestow,
And let my friends alone.

DEATHS.

KINDIG.—On May 25, 1896, near Wadsworth, Ohio, Mrs. Mary Kindig, *nee* Hunsberger, wife of John O. Kindig, aged 83 yrs., 3 mos. and 19 days. She was born in Bucks county, Pa., February 6, 1813, and was married January 3, 1830. In 1839 they removed to Ohio, and settled in Medina county. Her husband preceded her in death in 1881 at the age of 79 years. Nine children were born unto them, seven of whom survive her, four sons and three daughters. Mr. and Mrs. Kindig were faithful members of the Wadsworth church from its beginning till their death. Interment in the cemetery at the old church. Funeral services by E. Hunsberger and N. C. Hirschey.

SHENK.—On June 3, 1896, near Beach Ridge, Niagara county, N. Y., sister Mary Shenk, widow of Jacob Shenk, who preceded her into rest 27 years before. Sister Shenk was a warm friend to her Master's cause in all its branches, and was in her 75 year. On the 5th her remains were brought to their last resting place by a large concourse of friends. Services were conducted by Jacob Krehbiel. Text: Rev. 14, 13.

LANDIS.—On June 8th, 1896, at Shelly, Bucks county, Pa., Susanna Landis, aged 65 yrs., 7 mos. and 27 days. Interment was made at the West Swamp Mennonite church on the 11th. Funeral services were conducted by A. B. Shelly.

KELLER.—On June 21st, 1896, at Dublin, Bucks county, Pa., Elias Keller, son of Henry and Sarah Keller, aged 23 yrs., 9 mos. and 9 days. Funeral on the 25th, services conducted by Revs. R. B. Lynch and A. B. Shelly. Interment at Applebachsville.

CONTRIBUTIONS.

For our Indian Mission received during the month of May, 1896.

From Zion cong., Elbing, Kan. $49.23; New Alexanderwohl cong., Kan. $31.00; Salem cong., Dalton, O. $8.21; Zion cong., Donnellson, Ia., $8.72; Magdelena Krehbiel, $1.00; Halstead, Kansas, Y. P. S. and Mission festival collection $56.45; Barbara Hamburg, St. Louis, $2.00; H. P. Krehbiel, $5.00; Anonymous from Moundridge, Kan. $26.00; Cong. at Whitewater, Kan. $10.00; Mission Box at Berne, Ind. $20.50; Hoffnungsfeld cong., Kan. $14.20; New Alexanderwohl cong., Kan. $49.00; A Brother for a church at the Washita, $15.00. Gratefully acknowledged,

G. HARDER, Treas.

For Home Mission Work of General Conference.

From Halstead, Kan., collection at Y. P. S. festival, $12.75; Anonymous $1.00.

Gratefully acknowledged,

D. GŒRZ, Treas.

Der "Kinderbote."

The *Kinderbote* is a semi-monthly publication, in the German language, for Children and Sunday-schools. It is published by the Publication Board of the General Conference. The contents are especially adapted for children. Send for sample copies.

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—I COR. 3: 11.

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SUBMISSION.

"Rest in the Lord and wait patiently for Him."

"Since thy Father's arm sustains thee,
Peaceful be,
When a chastening hand restrains thee,
It is He.
Know his love in full completeness,
Feel the measure o thy weakness,
If He wound thy spirit sore,
Trust Him more.

Without murmur, uncomplaining,
In His hand,
Leave whatever things thou canst not
Understand.
Though the world thy folly spurneth,
From thy faith in pity turneth,
Peace thy inmost soul shall fill,
Lying still.

Like an infant, if thou thinkest
Thou canst stand,
Child-like, proudly pushing back
The proffered hand,
Courage soon is changed to fear,
Strength—doth feebleness appear,
In His love if thou abide,
He will guide.

Fearest someimes that thy Father
Hath forgot?
Though the clouds around thee gather.
Doubt Him not.
Always hath the day-light broken,
Always hath He comfort spoken;
Better hath He been for years
Than thy fears.

Therefore, whatsoe'er betideth
Night or day,
Know His love for thee provideth
Good alway.
Crown of sorrows gladly take,
Grateful wear it for His sake;
Sweetly bending to His will,
Saying still,

To His own thy Saviour giveth
Daily strength;
To each troubled soul that boweth,
Peace at length.
Weakest lambs have largest share
Of the tender Shepherd's care.
Ask Him not then, 'When?' or 'How?'
Only bow."

GOD'S PROMISES.

The solvency of a bank or the strength of a government gives their value to the notes they issue. So it is the infinite solvency of the Divine Ruler that makes all God's promises to be "exceeding great and precious." And on them rests the true Christian's assurance and his peace of mind in the darkest hours It was happily expressed by an old negro on a Virginia plantation whom a friend of mine once asked: "How is it, Cæsar, that you are always the happiest man on the plantation?" Because, sah, I always lays flat down on de promises, and I prays straight up." Humble, happy soul, he was not the first man who had eased an aching heart by laying it on God's pillows, or the first who had risen up the stronger for a repose on the unchangeable words of the infinite love.

God's promises are as "great" as their Giver. Open thy casket, my brother; pour out the golden ingots stamped with the image and superscription of the King! Count over the diamonds that flash in thy hand like stars! Compute, if you can, the worth of this single jewel, "He that believeth on Me, *shall* have everlasting life," or this other one "Ask and ye shall receive, seek and ye shall find, knock, and it shall be opened unto you." Then remember who it is that made these promises and to what poor, unworthy creatures they are given. When Julius Cæsar once gave a man a great gift, the man said, "This is too great for me to receive." And the noble Roman replied, "It is not too great for me to give." The smallest promise in our Bible casket is too much for us poor sinners to deserve; yet the largest promise is not too large for our Heavenly Father to make good.

Many people commit the grievous mistake of forgetting that nearly all the Divine promises are *conditional*. God as a sovereign has a right to prescribe the terms on which He will bestow his priceless blessings. The Bible sparkles with promises of salvation; but to whom? Are they made to any man unconditionally? Not that I can discover. God commandeth all men everywhere to repent, and makes repentance of sin one condition of salvation. Another condition is—faith on the crucified Son of God. "He that believeth on the Lord Jesus Christ hath everlasting life; he that believeth not is condemned already, because he hath not believed on the only begotten Son of God; he shall not see life, but the wrath of God abideth on him." These terms are explicit enough. Is it not strange that any one should expect to be saved who is nullifying all God's promises by refusing to comply with God's terms? Salvation is a matter of covenant. God lays down his conditions in the Gospel. The blood of Christ cleanseth from all sin; and he that cometh to Christ shall in no wise be cast out. Observe how thickly the precious promises are strewed around one spot—the cross of Calvary; there they are as sparkling as the diamonds in the sands of Golconda. My friend, if you desire the benefit of these promises, which are large enough to awaken the envy of an angel, you must go to Calvary for them; that is your hill of hope, and your mount of mercy.—*Theodore L. Cuyler.*

LIVING TO ONE'S SELF.

The man who lives in himself bequeaths his own folly and poverty and meanness for his monument. He has benefited nobody, while he has dwarfed and warped his own powers, and senseless stone and marble, however lavishly supplied to mark his resting place, does him no honor. He has lived in himself, he had died in himself; and all that he leaves in memory of himself speaks no word of praise in his behalf, no word of justification. This is no true life. It is the worst of all failures. There are glorious opportunities in this world for service. He who wisely uses them enriches both his race and himself, and, dying, leaves a monument which outlasts granite and is brighter than polished brass. —*The Independent.*

"AS UNTO THE LORD."

BY MRS. LIZZIE DE ARMOND.

She was only a poor, plain, freckled woman, whose clothes were of the fashion her mother might have worn, yet day by day, as she busily plied her iron, many a humble neighbor would stop by her door to listen to the quaint old hymns she sang so vigorously.

"My good woman," said Mrs. G——, who had called to engage her services, "how can you stand all day in this hot room, always ironing, and yet sing so cheerily?"

"Ah, my dear lady," she replied, "the Lord has given me this work to do; so when I'm tired and out of sorts I say to myself that verse about doing things heartily, as unto the Lord, and try to think how I'd feel if I could see him standing by my side and he knew I had an unwilling heart for his tasks. Then I sing my brightest hymns, and while my iron smooths out the wrinkles in the clothes I'm planning how to smooth out the rough places in my neighbors' lives.

"There's poor Granny Jones, left alone all day. She's crippled with rheumatics, and nearly blind too. When I sing it cheers her up a bit, and she feels as if some one cared for her.

"Little Tommy Green in the room above me has a weakness in his back, and lies on his cot-bed from morning till night. His mother works in a factory and doesn't come home till dark. When he's lonely and sick with the pain, he pounds on the floor with a stick and I sing the hymns he likes best, and he lies quiet and hums them over to himself till he falls asleep. Then once in a while I slip up with a cup of water and bits of picture papers that come wrapped round the clothes, and give him a pleasant word. Ah, ma'am, the Lord's so good to me I must try to help them that have few blessings!'

And this thankful woman lived in a little hot room, spending her whole life ironing and smoothing out wrinkles for others. What shall we render unto the Lord for all his mercies to us?

It is hard to keep a community even of professing Christians on the high level. No great cause is ever launched which does not lose "way" as it continues. "Having begun in the spirit," all such are too apt to continue "in the flesh." The original impulses wane, friction begins to tell. Custom clogs the wheels. The fiery lava stream cools and slackens. So it always has been. Therefore God has to change His instruments, and churches need to be shaken up, and sometimes broken up, "lest one good," when it has degenerated into "custom," should "pervert the world."—*Ian MacLaren.*

A London paper speaks of a church which has over its door the text, "This is the gate of heaven," and on the door a notice, "Closed for the winter." The editor reasons truly that one or the other of these statements should be taken down.—*Christian Register.*

A MENNONITE METHODIST.

Remarks made at the Mennonite rally at the C. E. Convention in Washington, D. C., by D. M. Young.

Mr. Chairman: With your permission I will say a few words on this occasion. At one time, Franklin, while on a journey from Philadelphia to Boston, put up for the night at a country hotel. While the hostess was preparing his supper, she plied him with many questions. Franklin thought this was delaying his meal; he was hungry and also tired of answering, so he said: "Madam, my name is Ben Franklin, I live in Philadelphia, am a printer, and on my way to Boston to visit my parents. This is all I know about myself; now for goodness' sake hurry and get my supper."

It is reasonable to suppose that you who represent the Mennonite denomination here today should want to know who I am. My name is Young. I am a Mennonite by birth from the Keystone State, but a resident of this city for the last twenty four years; a Methodist by adoption; a child of God through the merits of the blood of Jesus, and my name is written in the Lamb's book of life on the pages white and fair. I am proud, so far as an humble Christian is allowed to be so, that I am able to give this account of myself and feel thankful to God for it.

This is the first time in my life that I had the pleasure of meeting a Mennonite delegation away from home—I mean outside of my native state—and the joy it gives me I shall remember to the end of my days. I am homesick. During my twenty four years' stay here I have not met a single person residing in Washington who is a Mennonite and I imagine that my feelings of inspiration to-day are in a measure similar to those which American travellers tell me thrills their hearts when they have been a long time in a foreign country and they see the flag of their native land in a foreign port. What Sir Walter Scott says of nationality, I think holds good in religious denominations:

> "Lives there a man with soul so dead,
> Who never to himself has said,
> This is my own, my native land?"

Lives there a man or a woman, who was born and reared in a Mennonite family, who does not entertain the warmest feeling of love and attachment for the teachings and customs of his parents. In all my life have I met no such an one. I think there lives none, but should you fall in with such a one, "Mark him well for he is fit for stratagem, spoils and treason."

When I looked over the programme of the various meetings of the C. E. Convention as announced therein, I was glad to find the notice of this rally. When I read the names of the people who were to participate they seemed so familiar to me that they almost started tears in my eyes and now as I hear them called out by you, Mr. Chairman, the very sound of them is music to my ears. Rev. John Oberholtzer preached my brother's funeral sermon, when brother was nine and I was five years old. William Shelly preached at the burial of another brother later on. Jacob Beitler officiated at my father's and at my mother's funeral. The name of Beitler does not appear on the program nor do I hear it announced, but all the other names, such as Fretz, Allebach, Krehbiel, Gottshall, are as familiar to me as the little scholars' A, B, C. I well remember that people by those names, mostly preachers and their families, were entertained at my father's house scores of times near the Coopersburg meeting house (*versammlungshaus* as we called it) on Sundays when services were over.

In 1873, while in this city, it occurred to me that it was my duty to identify myself with the Church of God. My first choice then would have been the denomination of my father and mother, but this was not represented here, so I selected for my church home the Methodist Episcopal. The recollection of the many precious seasons that I spent with its members in times of devotion, the love and respect which I entertain for them, the many acts of kindness which I received at their hands, all this has formed a strong attachment in my heart for them and I feel very much at home with them. Still, should a Mennonite church be organized here to morrow, I would join it at once, not that I love the Methodist less, but because I love the Mennonites more.

But, Mr. Chairman, I have already used more time than the rules allow or modesty dictates, so that whatever else I have to offer on this subject, I may hand to the editor of your church paper hereafter. I hope to shake you all by the hand when the exercises are over.

THE BIBLE AND MODERN DISCOVERIES.

BY T. DARBY ALLEN.

The researches of the antiquarian amid the ruins of Assyria and Egypt have contributed more that is of value to the subject of Christian evidences than can easily be estimated. A great deal of the Biblical history is corroborated by no secular historian, and before the recently discovered inscriptions were brought to the light with their records verifying the history contained in the sacred book, skeptics denied that the accounts given in the Bible of many of the kings, cities, countries, etc., had any foundation in fact, but claimed that they were fabulous and unworthy of belief. Edom is a land of which the Scriptures have a great deal to say, but until lately no evidence existed outside of the Bible proving that this country had any existence. Skeptics, therefore, denied all that the Bible contained with reference to that land and Christians were unable to confute their arguments. In the winter of 1893–4, however, Prof. Soyce discovered the name of Edom on one of the cuneiform tablets and Biblical history was vindicated.

Dr. Brogsch in his work, 'History of Egypt under the Pharaohs," says: "Anyone must certainly be blind who refuses to see the flood of light which the papyri and the other Egyptian monuments are throwing upon the venerable records of Scripture." H. L. Hastings, the celebrated anti infidel author of Boston, has a valuable series of Christian Evidence leaflets, the following extract from one of which gives in a nutshell the value of a great deal of the researches of antiquarians in Egypt:

"The Old Testament speaks of Egypt 683 times, the New Testament mentions it 25 times; and the Egyptians are spoken of 30 times in the Old Testament, and five times in the New Testament, besides unnumbered references to Egyptian cities, places, rulers, idols, manners, customs, etc.

Egyptian monuments and Scripture history confirm each other. On the walls of the temple of Sheshonk, or Shishak, at Karnak, may be seen to-day the sculptured Jewish profiles of the captives which Shishak took, and the names of the Jewish cities he captured, when he came up against Jerusalem in the fifth year of king Rehoboam, Solomon's son (1 Kings xiv. 25, 26). The spade of the explorer has turned up Pharaoh's treasure city, Pithom, and the very bricks the Israelites made and laid: and out of the rock-hewn sepulchres of Thebes have been brought the mummies of the very Pharaohs who oppressed the Israelites in the days of Moses."

This evidence is constantly increasing, each year adding something of value to the important branch of Christian evidences afforded by the discoveries among the ancient monuments.

Kingston, Ontario.

THE OTHER SIDE.

There are two sides of life's road,—the side on which are lying the wounded, the suffering, the needy, the despoiled, the dying, and the "other side." The "other side" is a well trodden side. It is the easier side to go on. There is nothing to interrupt you. You do not need to lose time in stopping to help people who are sick, weak, fainting, wounded, or in any need or trouble. You will get along faster on this "other side." You will save yourself a great deal of inconvenience and annoyance, and much uncomfortable feeling. It is very trying to a man or woman with tender sensibilities to see suffering, or to look upon one who has been injured. Some good people cannot stand it at all, —they faint when they see blood. It is hard to do anything for unfortunate people; it pains one's heart even to look at them in their distress. So we see that the side where the suffering, the poor, the troubled, the needy, the fallen lie, is not the easy side. It has much that is painful to a tender heart. It hinders one, too, in his journey, if one stops to do anything for the relief of these hurt ones. Then it costs, for it takes both effort and money to give any kind of effective help.

The "other side" has nothing on it to pain one's sensibilities. It is said that when a certain empress was once journeying through France, the command was given to keep from the wayside all sick, lame, blind, deformed, and suffering of all classes, that there might be nothing to pain the gentle-hearted woman in all the course. That is the way the "other side" is kept. You can go that way, and nothing will distress you. There will be no appeals to your sympathy which you will be inclined to heed, no calls for your help, no hands reached out for kindness and charity. You will get along swiftly, for there will be no interruptions, no loss of time in relieving any one. The "other side" would seem the better side for us to take. Yes, if comfort and speed and the saving of our money and earthly success be life's real ends. But do you know where the "other side" goes to? If you will turn to the twenty-fifth chapter of the Gospel according to St. Matthew, you will see the farther end of this delightfully easy road. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels."

That is where the "other side" comes out in the eternal world; for the Judge says of these people, "For I was hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger and ye took me not in: naked, and ye clothed me not; sick, and in prison, and ye visited me not." They had not hurt any one,—these people on the left hand. They were not robbers. They had not wounded any one. They were good people who had not harmed even a dog or a worm. They had only *not* turned aside to relieve the suffering. They only passed by on the "other side." Yet when the veil is lifted we see that the "other side" leads to the place "prepared for the devil and his angels."—*S. S. Times.*

CONVERSION FROM SIN.

To those who honestly desire to be saved from a sinful heart and life into a life worth living I venture a few frank and friendly hints.

1. It may be that you are "feeling deeply." About what? If you feel deeply what an enormously wicked thing sin is, and that you are a sinner, then thank God for it. But do not be content with mere feeling. Tears never washed away guilt or saved a soul. The world of woe may contain myriads who are weeping over lost opportunities and wasted lives. Your Bible does not say weep and be saved; it says, "Believe on the Lord Jesus Christ, and be saved" To "feel deeply" is well, as far as it goes, if it is followed by *action*, but feeling involves one great danger: to sorrow over your sins, and then to stick to your sins, is a grievous wrong to the Holy Spirit, and an equal wrong to yourself. It hardens the heart most terribly. The most difficult persons to reach are those who have sorrowed and sighed, and made good resolutions a hundred times, and yet never repented of sin or lifted a finger to obey Jesus Christ

2. The first message with which Christ began his earthly ministry was "*Repent.*" When the apostle Peter was dealing with awakened souls at Jerusalem he condensed his directions into this short, sharp sentence: "Repent ye therefore and be converted, that your sins may be blotted out." Genuine repentance means a vast deal more than grief over sins, or even hatred of them; it means to turn from your sins, and abandon them, with a full purpose of obedience to Jesus Christ. It signifies both a change of heart towards sin and a change of conduct. The way for a tippler to repent is to break his bottle; for a profane man to repent is to stop swearing; for a dishonest man to repent is to make restitution to those whom he has cheated. I knew of a certain person who was pungently convicted in a revival meeting, and seeing a man there whom he had wronged he called the man out into the vestibule and humbly asked his pardon for the wrong. That was the first step towards a sound conversion. I emphasize the duty of thorough repentance because in these days there is not enough made of it. Cheap surface work makes cheap Christians; deep subsoil repentance makes strong, healthy Christians, who will stand wash and wear.

3. Another vital point is unconditional submission to God. General Grant's memorable answer to the commander of a conquered fort was "unconditional surrender;" and that is what your heart must make. Don't attempt to bargain with God. Saul of Tarsus yielded everything when he cried out from the ground, "Lord, what wilt Thou have me to do?" An intelligent woman who had been in sore distress for many weeks said to her pastor, "I am done quarreling with God. I have resolved to submit to him and serve him, and to do all the good I can while I live, and then go to hell as I deserve." Her pastor smiled, and quietly replied, "You will find it hard work to get to hell in that way." The honest-hearted woman soon found that her willing submission of her heart to God and her patient readiness to obey him and do her duty was bringing her a calm, abiding peace.

To know Christ's will, and do it in Christ's strength, is the very core of true religion. Do not try to bargain for the ready pay of "joy" and "happiness." When the festering rifle ball is extracted the wounded soldier finds comfort, but not before. When the sin gets out of your heart and Christ gets in you will obtain real comfort. Paul was not continually begging to be "happy, happy, happy," like some thin, watery Christians nowadays. He bore sharp sufferings cheerfully, and to do Christ's will and to save souls was his joy and crown. Don't try to get to heaven before your time. If I can first get to be holy—*i. e*, to be healthy in heart—I have no fear but that my Master will give me the full joy of salvation.

4. You may inquire "Must I not believe on the Lord Jesus Christ if I would be saved?" Yes, very true. But saving faith is vastly more than opinion or a devout purpose. It is an act; it is the act of yielding your heart up to the atoning Saviour, the act of joining your poor weak soul to Him as your Redeemer and your Lord. When Christ was on earth he demanded prompt obedience: "Follow Me!" Whoever would not take up his cross and follow his new Master could not be his disciple. Begin then, my friend, to do the first thing that Jesus bids you do. The Holy Spirit, working on your conscience, bids you do a certain thing to please Christ. Do it. When you honestly take any step either in abandoning a sin or in doing a duty, and do this simply to please Jesus Christ, then conversion has begun. You have changed masters. To be willing to trust on Christ and to go with Christ even for a single step is the beginning of a Christian life. As for raptures and ecstasies, you will have enough of them when you get to heaven. The smile of conscience and the smile of Christ will be enough here.

5. I have not said anything in these simple plain counsels about prayer. If you are honestly striving to quit sin and to follow Jesus you will instinctively pray. Real prayer is sincerely asking for what you really want. Unless you do what Jesus commands you, years of prayer will never save your soul. Remember also, my friend, that you will make no headway without the help of the Holy Spirit. He alone can regenerate your heart. He may be striving with you for the last time, and if you drive him away you are lost! Quench not the Holy Spirit! Every delay is at a terrible risk. Perhaps the loving Saviour in the still small pleading voice of his Spirit may be now giving a last final knock at the door of your heart.

Finally, the whole great question of your salvation must be settled between you and your Saviour. Scepticism (if that is your trouble) can only be conquered by trying Jesus Christ for yourself. Go to him, with your Bible and on your knees. Surrender yourself to Him. One honest hour with Christ is the "inquiry meeting" you need most. No preaching, no talking, can save you. Jesus can. "Whatever he saith unto you, *do it!*"—*Theodore L. Cuyler, D. D.*

RELIEF WORK IN ARMENIA.

Miss Clara Barton, who has charge of the Red Cross relief work in Armenia, writes an interesting letter to a friend in Washington under date of Constantinople, June 10, from which the following excerpts are taken:

"We hear either by letter or despatch nearly every day from one or the other of our expeditions in the interior, and the news they send is always good. No ill has befallen any of them and they are succeeding in all they attempt. A despatch in Turkish, received ten minutes ago from Dr. Hubbell at Arabkir, states that the fevers are disappearing day by day, which means that he has succeeded in bringing to a successful close a field of contagious fevers that gave one hundred cases a day for treatment and from five to twenty deaths at the time of his taking it up. There are no deaths now and few or no cases. As I have stated before, the other great field of sickness, Zeitoun and Marash, has been successfully closed, the physicians released and gone to their homes, and it only remains for us to feed the convalescents I have never known, in all my experience with places where contagious diseases had settled in, so radical and successful a treatment and termination as these fields have presented.

"We heard from Mr. Wood a week or two ago the most successful and cheering notes. He is buying cattle, ploughs, farming tools of various kinds, having spinning wheels and looms manufactured, providing cotton to be spun into thread, woven into cloth, cut and made into garments, and when finished given to the sick and needy. Mr. Wistar has been doing the same with marked success. Dr. Hubbell will leave Arabkir in a few days to return to Malatia, where he passed a few days on his way to Harpoot, and left with the intention of returning. The need was too imperative and the conditions too dreadful to admit of his leaving it without further help.

"I can imagine something of the change that will take place in that desolate city if Dr. Hubbell and his trained corps of assistants stay there for eight or ten days.

"Mr. Wood thinks that 1000 oxen are needed in the forty northern villages of Harpoot We hope to be able to double this number to make ready for the fall sowing of grain and the vegetables needed for next winter. I am glad to report that no obstructions are placed in the way of our men, and that they are regarded with favor and respect by all parties and persons with whom they come in contact.

"Physicians are few in these regions and medical skill at a very low ebb, and Dr. Hubbell and his medical assistants have been called upon to treat in the families of most of the officials since leaving Alexandretta. Their presence has been a great comfort to the missionaries' stations at the various points, most of whom had seen no visitors since the massacres. The co-operation and assistance has been mutual and most hearty. We hear only kind words and blessings on every side. The Government here has neglected no opportunity of doing any favor which has been asked of it, both kindly and promptly. With the exception of poor Mrs. Mason, the health of every one of us has been excellent."

The aigret, so much affected by women in head decorations at the present time, is made of the slender, decomposed dorsal feathers of the small white aigret, or heron. These feathers form the bird's nuptial ornament, being acquired at the pairing time and shed when the breeding is over. The bird inhabits heronries, and it is in the breeding season that they are sought for by the feather hunters. It is then, too, that their anxiety for the safety of thier young makes them fearless of the gunners, the instinct of self perservation being mastered by the love of their offspring. As they hover in a white cloud over the heads of the hunters they are shot down without trouble, and when the few ornamental feathers have been plucked from each bird the carcasses are thrown down in a heap to fester in the sun, and the fledgelings are left to starve in the nests!—*Westminster Gazette.*

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, ALLEN M. FRETZ, A. B. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., AUGUST, 1896.

The brethren J. B. Baer and S. F. Sprunger visited the Manitoba brethren in June.

In the Mennonite Normal School in Gretna, Manitoba, a summer course of six weeks for teachers began on July 13th.

Elder Ulrich Hege, of Baden, Germany, many years editor of the *Gemeindeblatt*, passed from the scene of his labors to his reward on the 13th of June.

The Fall term of Bethel College, Newton, Kansas, opens on the 2d of September. Principal C. H. Wedel is expected home from his European tour before that time.

The semi-annual Sunday school convention of the Mennonites in Manitoba was held in the church at Winkler on June 21st. These subjects were discussed: 1. The Sunday school compared with the week day school; 2. who should be students in the Sunday school? 3. Order in the Sunday school. 4. How the Sunday school can be made attractive.

The Mennonite Sunday school convention of Kansas was held in the church of the Hillsboro congregation. The following are some of the subjects considered: 1. The Sunday School our great field of labor; are we doing what we can? 2. The mutual relation between the work of the Sunday school, the preaching services, and the instruction of the young in the congregation. 3. What can we do to get the pupils to remain for the sermon. 4. Is the Sunday school exposed to danger from cold formality and how can such danger be best averted? 5. Object and sphere of teachers' meetings.

On Sunday, July 12th, Bro. H. J. Krehbiel, pastor of the church at Trenton, Ohio, accompanied by Bro. J. Augspurger, visited the editor and the people in the Hereford congregation. Bro. Krehbiel spoke to the Sunday school and congregation in the afternoon and the Young People's meeting in the evening. Owing to the short time the brethren could remain with us only a few visits could be made and no appointments for services during the week, except for Wednesday evening in Philadelphia. Though hurried the visit has not been without blessed results, and sweet memories will linger long to cheer us in our work. May the Lord enable the brethren soon to return to finish their visit with our people in this conference.

IMPRESSIONS OF THE WASHINGTON CHRISTIAN ENDEAVOR CONVENTION AND THE MENNONITE MEETING HELD THERE.

This was possibly the first time that a body of Mennonites had gathered in the Capital city of this our country, and we could not help but realize that C. E. meant the same thing to the Mennonites as it does to the other denominations: denominational loyalty, as well as interdenominational fellowship; consecrated devotion, and energetic service It puts away superstition and tradition and throws out the Lifeline.

It was to us a sort of a "Mountain of Transfiguration," where we felt "How good it was for brethren to dwell together in unity." But more than this, it was a feast where we gathered more strength for better service. God give us many more such. W. S. GOTTSHALL.

The Rally has shown to us that we as a people, can work hand in hand with the rest of Christianity to win the world for Christ, and still become more loyal to our Denomination. The spirit of that meeting will greatly influence the bringing into active service of the forces that now lie idle in our congregations.

SILAS GRUBB.

The convention made me feel thankful for the privilege of living in an era in which young men and young women are not afraid nor ashamed to engage in Christian work. It made me feel grateful for being a citizen of one of the most glorious and divinely blessed countries of the world. And I am proud of the fact that this grand government has so many Christian subjects and that I am one of them. Let us labor on until the kingdoms of this world become the kingdoms of God's Son.

H. J. KREHBIEL

The late Washington convention was large, it was enthusiastic and better said it was spiritual. Our denominational rally was the largest we had yet at any convention. The participation was good; the leading thought emphasized was the church and the church at work. We all who had the privilege to attend this meeting were glad to hear from our brethren from the East and West, learning from them and being edified by them. JOS. B. BECHTEL.

The C. E. Convention held at Washington, has been an inspiration to me for more consecrated service to my Master. No one could help but feel inspired in such a gathering of earnest Christians, bound together by the love of God, whose aim it was to glorify our Lord. No name or creed predominated, Christ only was the head and all were his servants. Can anything be sweeter and more elevating than Christian fellowship, comparing the different methods of work for the cause of Christ. The spirit manifested throughout the entire convention among the endeavorers seemed to be, to be more true to their Master, more loyal to their own church, and ever ready to answer the call for service in the interest of winning souls for Christ, but with the entire dependence upon Jesus Christ for strength. The only way to receive the inspiration of such a convention is to go, and see and experience.

We as Mennonites at times feel as though our members were very few, but then if the dear readers had been to our rally at the Marion M. E. church, Tenth and Broad streets, Washington, they would have noticed that the Mennonites have spread considerably, and our rally was a rare treat to each one present. It created a feeling that words do not express. It was sweet to realize that so many had gone to Washington, not to enjoy themselves, but go because the Master bade them, so that all might be strengthened (for in union there is strength). Our rally showed us that the C. E. work is flourishing in our Ohio churches, for Miss Overholt and Bro. Krehbiel came east to join us, we were so glad to meet the dear brother and sister, as they seem just like us, and we are indebted to them for their good and helpful words.

Yes, our meeting was helpful in every way. It gave us renewed strength for the work in our several home spheres. Let us remember to apply the knowledge received in our daily walk, and pray that the good work for Christ and the church may flourish and bring about a great deal of good. We trust, that next year, as C. E. stands for "Come East," we may all go east and have our denominational rally still stronger in that beautiful city of San Francisco.

ANNIE J. ALLEBACH.

IN THE RIGHT PLACE.

There is no work in the world so worthy of doing; no object of life so worthy to attain; no ambition so great, so noble, so true as the one of being helpful to others. Prominent among the reasons that have enabled men and women to make the best possible use of themselves, and to do the greatest good unto others is, that they took pains in their younger days to be in the right place. Open the Bible and let us read together Luke 2: 46. "And it came to pass, that after three days they found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions." God in His wisdom knew that we needed a teacher to show us the way to the right place,—to a place where we are taught what life's conflicts mean to us,—to a place where we are helped to become strong enough to endure the petty evils and small trials in the ordinary exercises of the Christian graces,—to a place where our hearts are made ready to perform the humblest offices of love and service to one another, to a place where we may learn how to develop the better parts of our nature, and to cultivate the friendship of Him who gave us our existence. No young man is naturally so strong that he does not need all the help he can get from Christian friends in the time of doubts and difficulties, which are so sure to befall him; no one can escape them. No young man is naturally so bright that he does not need to lay hold of every opportunity afforded him to be instructed from the word of God to make him a successful man in the true sense of the word. The Christian Endeavor leaders realized this perhaps as no one ever realized it before. So they opened a way upon which we may safely go: they opened a door into which we may safely enter. They opened a place for boys and girls, young men and women to help each other with their thoughts, prayers, and songs.

Christ's example in the temple at the age of 12 means to say to every boy and girl, to every young man and woman in the land, you can not afford to be spending your time in a place where you will be attracted by impulse which is so easily seen, because it is dressed in colors and lies only upon the surface. You can not afford to be out riding or walking the streets when the bell rings for the hour of the Christian Endeavor, but come within the temple and get acquainted with principle, not so easily seen,—because it is plainly dressed—it is much deeper, it is much warmer, it is much better, it lies within the heart. No one needs to be afraid that he will not know what to do. The Christian Endeavor pledge itself contains the joy of definite knowledge, which at once relieves one of the misery of any serious doubts as to what he should do. Besides, God never throws us back upon our own resources when we are working in His vineyard. In the hour of trial Christ stands at our side and says to us, "I went through it all, I know what it means."

Dear Christian friends, no traveler ever reached that blest abode, who found not thorns and briers on his road. In the hour of sorrow He again is with us and says unto us, "Weep not, for lo I am with you always, even unto the end of the world." In the hour of temptation He is with us as before saying, "Him that overcometh I will in no wise cast out." And too, we never need to suffer the pain caused by giving of our means without a blessing, by saying words of cheer and comfort where they are not wanted, by doing deeds of kindness where they are not needed. "For the fields are white, the harvest is great, and the laborers are few."

In behalf of the faithful ones of our society in the village of Wadsworth, Ohio, we wish to say that we are finding the Christian Endeavor meetings and work an indispensable help to the progress of our spiritual development. And none of us will ever fully know what it means to be in the right place—in the temple with Jesus, until we are found like Him as He is.

IDA OVERHOLT.

STATISTICS OF YOUNG PEOPLE'S SOCIETIES.

At the Middle District Conference last fall the undersigned was requested to make an effort to secure statistics of all the Young People's (or C. E.) societies in the Mennonite churches of America. Statistics are necessary toward correcting, improving and guiding to best results all movements in which many persons are interested. This is true in church, school and state. Likewise the possession of more complete information concerning our Young People's societies must prove a valuable assistance in upbuilding this movement. This no doubt will be generally conceded. It is hoped therefore that this effort to secure statistics will meet with the approval of all and that assistance will be gladly rendered.

Agreeably all societies are hereby kindly requested through their respective secretaries to report on the following points:—

1. Name the Town, County, State where the society is located.
2. Give the name of the church in which the society exists.
3. Give the name of the society.
4. Give date (year) of organization.
5. State the number of members.
6. How often are meetings held?
7. Give the name of the President of the society.
8. Give the name of the Secretary.

Address the report to

H. P. KREHBIEL, *Oberlin, Ohio.*

Love is the glory of God and the supreme attribute of His being. Love makes glorious the smallest service.—*Episcopal Recorder.*

WASTE AND HARD TIMES.

BY REV. P. B. WILLIAMS.

This nation wastes, yea, worse than wastes, $1,500,000,000 annually on rum, for the waste has a reflex influence. It breeds indolence, crime, and vice of every character. Then we would be far better off as a nation if we should take a billion and a half and throw them in the fire or bury them in the sea each year.

Although we hear the constant cry of "hard times," yet if anyone stands on a principal street of our city on Saturday night between seven and eight o'clock, and sees the laboring classes pouring in and out of the saloons like bees in a hive, he could not tell that we were in the midst of "hard times." Then it is certainly our wasted resources that produce "hard times," all talk to the contrary notwithstanding.

For the next few months we will have a nation of lunatics so far as actions are concerned. I mean they will get in line with banner and torch, march through rain and mud, clap their hands, stamp their feet, and halloo themselves hoarse, at the statement of men who willfully deceive them as to the real cause of "hard times."

Let the nation bear in mind that no system of protection, nor tariff, can bring permanent good times, while the American or un-American saloon is allowed to exist. The vast resources of this country are amply sufficient to pay every man, woman and child beyond the reach of want, and yet intemperance is stalking abroad in the land, devouring half of our substance each year.

Then think of the amounts consumed each year for tobacco. Here, many Christians are to blame, and some who are ministers of the Gospel will chew and spit, smoke and puff, snuff and sneeze, and not only injure their constitutions, but their reputations, and waste the Lord's money. "Be ye clean that bear the vessels of the Lord." Millions of the nation's money is wasted annually for superfluous ornaments, such as do the wearer no good at all. There can, I am sure, be no excuse for a Christian wearing finger rings, earrings and such trinkets. They can do no good at all, and only indicate pride in the heart of the wearer.

I know it is urged by some Christians that these things do not make them proud. Possibly they do not, but they are sure signs that we are proud. If I go out on the commons and see a horse or cow with a yoke on, my first impression is, that is a rogue. The yoke does not make it a rogue, but it is a sure sign that it is one; and if it was not, it would not wear the yoke. Millions are wasted for costly burial outfits and granite monuments, which do no good. I wonder who started such customs, and why Christians could fall into the habit. Some one will call me an extremist, a fogy, and I do not care. These are my sentiments.

But, in conclusion, our city has a committee raising six thousand dollars to expend on *fireworks* to-morrow, July 4, and there will be twice that amount wasted by private individuals. What for? Just for show. It means "sounding a trumpet of patriotism," showing to the world our patriotism, when we are indulging in some of the most unpatriotic habits and customs, and thousands of our citizens on the point of starvation. Shame!

To be sure millions now are worse than squandered in secret societies each year. These are among the most gigantic swindles known to men, and are among the causes of our "hard times."

Portland, Ore. —*Christian Cynosure.*

SUNDAY SCHOOL CONVENTION.

The following is the programme of the Sunday-school convention of the Eastern District Conference, to be held in the East Swamp Mennonite church, on Tuesday and Wednesday, August 18 and 19, 1896.

TUESDAY AFTERNOON.

2.00. Opening Devotional Exercises.
2.10. Address of Welcome. U. S. STAUFFER.
Response. N. B. GRUBB.
2.35. Organization
2.45. Report of Schools.
3.00. TOPIC.—Methods of inducing scholars to a more faithful use of the Bible. A. M. FRETZ.
3.30. TOPIC.—The pastor's relation to the Sunday-school. WILLIAM M. GEHMAN.
4.00. OPEN PARLIAMENT.—Benefits derived from the Sunday-school. Conducted by W. S. GOTTSHALL.
4.30. Collecting of Referred Questions.
Adjournment.

TUESDAY EVENING.

7.30. Children's Festival.

WEDNESDAY MORNING.

8.45. Devotional Exercises.
9.00. TOPIC.—Sunday-school picnics. Their object, their nature, and benefits derived therefrom. JOHN D. MOYER.
9.45. TOPIC.—Should the teaching of church tenets occupy a place in the Sunday-school. A. S. SHELLY.
10.30. TOPIC.—The cultivation of sociality in the Sunday-school. HARVEY W. SHELLY.
11.00. Collecting, answering and discussing of referred questions.
Adjournment.

WEDNESDAY AFTERNOON.

2.00. Devotional Exercises.
2.15. TOPIC.—The work and qualifications of an infant class teacher. MISS ANNIE ALLEBACH.
2.45. A Chalk Talk. JOS. S. TAYLOR.
3.30. Review of the Convention. S. M. ROSENBERGER.
3.45. Answering of Questions.
4.00. Closing business and adjournment.

NOTES.

After the consideration of each subject by the speaker named there will be a general discussion of the subject, to which a hearty participation is invited.

Referred questions will be discussed under the direction of the chairman.

The singing will be from Gospel Hymns Nos. 1 to 4. All having these books are requested to bring them along.

A general invitation is extended to all to come and participate in the exercises and share in the blessings of this Convention.

A. B. SHELLY, H. W. SCHANTZ, U. S. STAUFFER, } *Committee.*

The *Christian Instructor* referring to the late Democratic convention, says: "The name of Jesus or the mediation of Christ was not once referred to in the opening prayer offered by an Episcopalian. Evidently God is overturning all the political parties that the power may be seen to be of himself."

MISSION DEPARTMENT.

EDITED BY A. B. S.

WORK AMONG THE ESKIMOS OF CAPE PRINCE OF WALES.

BY MRS. HARRISON R. THORNTON.

The natives of Arctic Alaska are Eskimos, and, in most respects, differ from the Indians who inhabit the country south of them. They are not, however, unlike the Siberians, their near Asiatic neighbors, or the Finns, who, from recent ethnological researches, have been found to be allied to them.

There is every reason to believe that settlements exist all through the northern part of our country, following along the "northeast passage," out to the eastern coast. That the Alaskan, Labrador, and Greenland Eskimos are one and the same race is proven by the almost identical language. This statement will be readily attested by a comparison of the Eskimo German grammars published by Bourquin, a missionary to the Labrador Eskimos, and by Kleinschmidt, a missionary to the Greenlanders.

Cape Prince of Wales is by far the largest and most characteristic Eskimo settlement in Alaska, and it was here that the first missionary home was established in Arctic Alaska. The native name of the place is Kin-ne-gan, and comes from the Eskimo verb that means "to see." The sightly position of the place, too, would naturally suggest such a name.

In the village there are about 550 people with whom we were in daily contact for more than a year. Being thus in a position to speak of them from an experimental knowledge, it may be possible that, in presenting this field to the readers of *The Missionary Review of the World*, some hearts may be warmed toward this stolid, unimpressionable people.

Our house—the only one above ground—was built for us by the American Missionary Association, under whose auspices we were to labor as missionaries. We arrived in June, after a twenty-eight-days' voyage on a whaling ship, bringing with us our household goods and our supplies for a whole year, for we were north of Sitka, two thousand miles, and had left San Francisco, our most accessible market, three thousand miles behind us.

Here we found a dark-skinned, straight-haired, savage-looking people, dressed wholly in skins. They were all bareheaded, the men and boys with heads shaven around the top, reminding one of tonsured monks.

Perhaps the most striking thing, however, in the appearance of the men was the labrets worn by them. Their under lips were pierced by large holes, protruding from which were pieces of walrus tusk, cuff-buttons or glass stopples. The women were tattooed down the chin with three stripes radiating from the under lip. Their noses were pierced, but no ornaments were worn, the hole being utilized sometimes for carrying needles. These were strange sights; but looking at this custom from an unprejudiced standpoint, it is no more barbaric than is ear-piercing in our own country.

The people live in dark underground houses, so stifling and hot, even with the thermometer outside at 35 degrees F. below zero, that the natives, while in their *igloos* (houses) are naked to the waist.

The Eskimos are polygamous when they have acquired property enough to become so. There is always the "favorite wife," the others occupying very much the position of servants. The largest number of wives a Cape Prince of Wales native has is four. After children are born to them marriage is as permanent as with white people; but previous to that it is very common for the men to exchange wives.

The Eskimo women, as a rule, are kindly treated, and their small, well-shaped hands show how little drudgery they do. A greater part of their time is spent in making the fur garments worn by the family, although they do some fishing through the ice in winter, and occasionally drive the dogs that drag home the seals after hunting.

The presence of the missionary, the establishment of the day school, the institution of the Sabbath, with its services—all these have greatly brightened the lives of this desolate people; and were it not for the counteracting influences from without the Gospel might have "free course and be glorified even as it is with you."

It is certain that the moral condition of this people would be vastly above what it now is had they not been contaminated by vile, unprincipled white men. No words were ever truer than those of Rev. James Alexander, in his "Islands of the Pacific," that "the saddest thing for a heathen people is to come in contact with civilization without Christianity." Like all inferior races, however, the Eskimos strive to imitate, and this is the hope as well as the bane of the missionary in his work among them.

The *hindrances* to missionary work among the Cape Prince of Wales Eskimos are many, and some of them are:

1. The apparent lack of resources in the surrounding country to give employment to the natives. The summer season is too short to produce even the most swiftly maturing vegetables, hence the diet of the Eskimo must necessarily be exclusively meat and fish. The resources that once came to the Eskimos through ivory from the walrus and whalebone from the whale have all been taken from them by ships sent out by trading companies from the States. Should an Eskimo be fortunate enough to get a whale or walrus, he too often barters it for whiskey when it should have been exchanged for flour and cloth. Thus, on account of this lack of native resources, the missionary loses the opportunity, afforded in some countries, of teaching the people habits of industry and thrift.

2. Prostitution of native women by traders and whalers. The people are so poor that the inducements offered to women by those who wish to seduce and degrade them look like fortunes. One so-called chief forced his sister to become the mistress of a whaler just for the rifle and cloth offered. Instances of young girls—one not fourteen years old—being seduced, locked in whalers' cabins and carried north on their whaling expedition, have occurred.

3. General counteracting influences. On Sunday the missionary goes before his unenlightened audience with the "Thou shalt nots" of the Decalogue. On Monday these natives go on board the ships to trade, and they see and hear nearly all these commandments broken. The poor Eskimo, not knowing how to distinguish between the good and the bad, naturally follows the example of those who will bestow on him the largest amount of worldly goods, thinking them his best friends. Not all Arctic traders and whalers are thus devoid of uprightness and principle, but the number of those who are is large enough to hinder the work of the missionary.

But for the promise that "One of you shall choose a thousand," we might despair of ever counteracting these evil influences; but already there are hopeful signs in this mission that is only just in its infancy; and if we will support the consecrated workers there who have left behind them the luxuries of civilization, who hear from home people but once a year, who are willing to suffer cold and endure hardships, we may soon see dark faces and darker hearts lighted up by rays from the Sun of Righteousness.—*Missionary Review of the World.*

TESTIMONIES FOR OUR MISSION AMONG THE MOQUIS.

In the following we give some testimonies for our mission among the Moquis at Oraibe, Arizona, taken from the official reports sent to the Department at Washington by different government officials stationed in the vicinity who are acquainted with our work from their own personal observations.

"Rev. H. R. Voth, of the Mennonite church, located at Oraibe village has acquired a very good knowledge of the Moqui language and seems to have acquired a good and strong influence over the inhabitants of the village. . . . The so-called hostile element in the Oraibe village is being overcome through the influence of the Mennonite missionary, Mr. H. R. Voth."

LIEUT. E. H. PLUMMER, Agent.

"The Mennonites are represented by Rev. H. R. Voth and wife, who are settled at Oraibe. . . They are well received by the people, and their influence is extending even to the 'hostiles.'"

C. M. GOODMAN, Supt.

"The mission at the Second Mesa has been abandoned, but the Mennonite mission at the Third Mesa (Oraibe) is still maintained under the direction of the excellent missionary, Rev. H. R. Voth, who is earnest and untiring in his work." MAJOR CONSTANT WILLIAMS, Agent.

"I am also indebted to Rev. H. R. Voth for assistance with hostile Oraibes."

D. L. HERZOG, Supt.

Thank God, some thousands of good Indians still live. As witness the record of the Pilgrim Congregational Church of the Santee Agency, Nebraska, a mission church. Is has a resident membership of only 62, these being the missionaries and the Indians among whom they labor, and yet last year this church contributed $500 to five of the denominational societies, to the Dakota Native Missionary Society, and to aid 2 sister churches, besides raising $137 for local expenses. No wonder Secretary Ryder writes: "If the churches throughout the country would even approach the generosity of this church, the debt of the American Missionary Association would be raised at once. Think of it! An average of more than $9 per member for distinctively missionary activities outside of the church itself and more than $11 per member for the spread of the Gospel and the maintenance of church services!

A church that generously supports missions will support everything else which ought to be supported.

SUNDAY SCHOOL.

BY A. M. F.

He who lives in harmony with God, whose life is one long sacrament of communion with the ever blessed Trinity, has that very life which Christ promised "more abundantly" to all that would receive it. At the door of every heart our ascended Lord knocks, desiring to come in and revive the whole being with the energy of the life that is in God. He seeks to save each one of His "brethren" from the poverty and barrenness of a life of selfish ease and to pour into them the joyous abounding life of fellowship with God and man.

PRACTICAL LESSON POINTS.

Lesson 5.—August 2d.

David's Kindness.—2 Sam. 9: 1-13.

"Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake?" This question at an earlier date might have seemed absurd, yet the great family of Saul was now so reduced, as to demand a search for even one. David was actuated with a sense of justice. In a time of peace he recalled the solemn covenant made with his friend Jonathan, and sought opportunity to carry out its demands. David was not content to show ordinary attention to the fallen house; he desired to show such kindness as God would show, v. 3. In this incident we find true love magnified and put into practice:—*Love is enduring;* more than twenty years had passed since this covenant was made. One party is no more, the other party—David, is anxious to live to it and so he makes inquiry for any friends of the other party. The son of Jonathan was found, insignificant as he appeared in his own eyes as well as of those of the public, and was given a home in the king's palace. Whenever true love reigns in the hearts of men it is ever going out in search of opportunities to do good; good even for evil. Comforts of home, pressing business cares, or public interests never hinder the action of love. All these things are as eyes to discover opportunities of showing our gratitude to God, in our devotion to the interests of our fellow-men. The more unfortunate, the more helpless the subject, the deeper our love is stirred to relieve the creature.

Lesson 6.—August 9th.

David's Victories.—2 Sam. 10: 8-19.

Our lesson gives an account of the eighth and closing war of David's reign. It sprang from an insult to the Israelites, from the king of Ammon, who had witnessed David's rising power, and because of jealousy and envy he provoked the war which resulted in greater honor for David. David's kindness was misconstrued, but it was in the end nobly vindicated. We learn that even the best of men and those in high position are not spared from the contempt of wicked men. There was as much difference between David's men in war and their enemies, as there was between the two kings. The people were like their king. Among David's men there was unity, courage, and a willingness to sustain each other for their cause's sake. On the other hand the enemies depended upon help that money would buy, and found to their shame and confusion that these were the first to forsake the field, whereupon they were terrified and dismayed and followed quickly. Thus ended their glory in shame. Like David we have a mighty Helper. He is always ready to aid in the battle against Satan. Though we are weak in self, in Him we are strong. David could never have stood against the united armies of Ammon and Syria, unless the Lord had been with the army of Israel. In order that we need not fear any enemy it is needful that we have the Lord as our "light" and our "salvation."

Lesson 7.—August 16th.

David's Confession and Forgiveness.—Ps. 32: 1-11.

This Psalm, though it speaks not of Christ as many of the other psalms do, has a great deal of Gospel in it. Some think it was designed to be sung on the day of atonement. It was written after David received the reproof by Nathan the prophet. Blessedness is a state of a definite class of persons. It is obtained, realized and enjoyed on certain conditions. It has its source in God, and can be received only from him. It is a free gift and most precious. Nothing but sin can bar it from the soul, yet it can be obtained by all who are willing to prepare to receive it. Impenitence closes every door to true happiness. It led David to deceive his fellowman while he pretended to be guiltless. It sought a covering, an excuse or vain pretentions to still the voice of conscience, and the convicting Spirit of God. It led to physical depression and spiritual famine. It robbed David of his confidence in God. It put bitterness into every pleasure, and led him to add one evil upon another. Open confession threw back the floodgates of his soul. He withheld nothing in his appeal to God. He sought pardon. He sought it when his heart was ready to receive it, and the blessing came. Firm confideuce in God was the result of entire reliance upon him. When once restored to his lost estate, the grace appeared a sufficient stay against the sorest of trials or afflictions. His place under the shadow of the Almighty was beyond the regions of satan. The full measure of blessing which filled David's soul, helped him to lead others to the same.

Lesson 8.—August 23rd.

Absalom's Rebellion.—2 Sam. 15: 1-12.

Absalom had all the pomp and pleasure he could wish, but he wanted authority too, yet he was not honorable in trying to secure it. Had he proved himself a good son, and a good subject in the kingdom, and set himself to serve his father's interests, and done faithfully his daily duties, he might have expected future honors and authority. His pride and ambition ruled in his nature. He appeared great and grand, yet he was not true at heart, and was really unfit for places of trust. He was not a true son. No man could have entered upon such a scheme, and devised such plans to carry it out, unless he had lost all true natural affection. Absalom's crime was one of the basest ever recorded. We cannot believe in the true patriotism of a man who turns his heart against a good father and seeks his ruin. He was ambitious, but his was an unholy ambition. The sins flowing out of such an ambition we see in this lesson: 1. *Disobedience.* Chariots and horses were forbidden. Deut. 17: 16. 2. *Ostentatious display*, v. 1. 3. *Pretended diligence*, v. 2. 4. *Flattery*, v. 3. 5. *Evil-speaking*, v. 3. 6. *Dishonor*, v. 3. 7. *Deception*, v. 4. 8. *Hypocrisy*, v. 5. 9. *Theft*, v. 6. 10. *Blasphemy*, v. 7. 11. *Perfidy*, v. 8. 12. *Sacrilege*, v. 8. 13. *Ingratitude*, v. 9. 14. *Mutiny*, v. 10. 15. *Baseness*, v. 11. 16. *Treachery*, v. 12. Let parents be cautioned against indulging their children too much. Let children beware of Absalom's sin.

Lesson 9.—August 30th.

Absalom's Defeat and Death.—2 Sam. 18: 9-17, 32, 33

The existing dissatisfaction in Israel concerning David made it easy for Absalom to advance in power, yet the defeat was the means of cementing the hearts of the people more closely than ever to David. Absalom succeeded for a brief time in gathering around him the great men of the cities, and alienating the chosen friends of his father, and in holding Jerusalem, the palace, the treasurer, the crown. But the end was a decisive, bloody battle, the slaughter of 20,000 of his princes, disaster, defeat, a death-struggle; hanging between heaven and earth, "as unworthy of either abandoned by both." Even his body was disposed of disgracefully, not preserved, not carried to his father, not buried but cast into a pit and covered with stones, the fate a disobedient son deserved. Absalom is not the only example of the sorrowful end of worldly ambition. We have such examples in Alexander, Hannibal, Cæsar, Napoleon. God's word says truly, "The expectation of the wicked shall be cut off." And *Golden Text:* "The Lord knoweth the way of the righteous; but the way of the ungodly shall perish."

ORDER.

"A disorderly Sunday-school cannot be, in the true sense, a successful Sunday-school. Disorder in the school room largely defeats the very end for which the school exists. Hence it should never be tolerated. The superintendant should never open the exercises until there is perfect order. He should firmly check the first appearance of disorder that may appear in any part of the school room at any time during the exercises. Every teacher should also be expected and required to keep order in his or her class. Inability to do this should be considered as disqualifying the teacher for the charge of the class he cannot govern, and as a just ground for a change of teachers. The superintendent and teachers can have order in the school, if they will."

W. T. HOGG.

We heartily agree with these sentiments.—Ed.

JACK THE SOLDIER.

"Can't do it. It's against orders. I'm a soldier now," said one newsboy to another.

"Yes, you look like a soldier!" was the mocking reply.

"I am, though, all the same," and Jack straightened himself and looked steadily into Jim's eyes. "Jesus is my Captain; and I am going to do everything on the square after this, 'cause he says so."

"That won't last long," said Jim. "Just wait until you're in bad luck and awful hungry, and you'll hook something fast enough."

"No; my Captain says, 'Don't steal,' and I won't. What I can't earn I'll go without, and if I'm likely to steal any time I'll just call to him. He's always watchin' to see if any of his soldiers need help, and he's ready with it as soon as they ask for it. He'll help me to do anything he's told me to do." Wise Jack! He had learned the secret of a happy useful Christian life.

Those who lead children need to keep very close to Christ.

Do not make the mistake of thinking you can become rich by never giving away anything.

The man who is ashamed of his religion has good reason to be, for he has the wrong kind.

THE YOUNG PEOPLE.

BY A. M. F.

LITTLE BUILDERS.

You are little builders,
Working every day,
Brick by brick, brick by brick
Of character you lay;
Every word you utter,
Everything you do,
Renders the foundation
Either false or true.

Here a brick of honor,
There a brick of truth,
While the work's progressing
Childhood turns to youth,
As the walls are rising,
See that they are plumb,
Strongly put together,
For the time to come.

Then by their own merits,
They must stand or fall,
For the Master-builder
Justice metes to all.
Building for the present,
For the future, too,
Character that some day
God himself shall view.

MEETING TOPICS.

AUG. 2.—Little kindnesses. Luke 7: 36–47.

AUG. 9.—The conquest of temptation Eph. 6: 10–18.

AUG. 16.—Seeing God in nature. Ps. 19: 1–6; 24: 1–10.

AUG. 23.—The duty and joy of church membership. Matt. 10: 16–33.

AUG. 30.—The happiness of heaven. Rev. 21: 1–7, 22–27.

WHEN A YOUNG MAN IS NOT SAFE.

A young man is not safe when he is at enmity with his father. Those who have investigated tell us that the large proportion of young men in our penitentiaries and prisons, began their downward career with disobedience to parents. A young man is not safe who keeps bad company. One friend met another in the street, and began to upbraid him for his drinking habits. They stood near a saloon. The one reprimanded invited the other to go in there, and he would listen to him. They went in and sat down among those who were carousing. The result was that about one in the morning, both were taken home in separate carriages, wholly intoxicated. A young man is not safe who indulges in expensive habits. Absalom prepared him "chariots and horsemen, and fifty men to run before him." Ah! the young man was not safe. Fondness of display has blighted many a young life. Extravagant living has wrecked many a strong business firm. A young man may be a member of a Christian church, and on the way, apparently, to honor and prosperity, but if he indulges in liquor, tobacco, stylish clothing, suppers and theaters, *he is not safe*. A young man is not safe who is proud of his personal appearance, or his accomplishments. Poor Absalom! He had the misfortune to be "much praised for his beauty," and he was correspondingly vain. 2 Sam. 14: 25, 26. A young evangelist who had been most successful, and was much flattered, said, one day to a company of friends, "The whole of Europe is at my feet, I can move the spirits of men hither and thither as I please." From that moment the power of God departed from him.

The young man, and woman too, is safe, when he follows Jesus closely, heeds His voice, submits to the leading of the Spirit, Is willing to be spent in the Master's service, shuns all appearance of evil, and conducts himself honorably, humbly, and lovingly in his associations with all. Are you safe or not?

"TAKE A SHEEP."

A farmer once employed a young man to labor upon his farm without inquiring as to his habits, and upon learning that he was addicted somewhat to drinking, the farmer offered him a reward, a choice sheep if he would refrain from drinking during the season. A grown son of the farmer, on hearing this, says:

"Pa, will you give me a sheep too, if I will not drink this season?"

"Yes," replied the father, "you may have a sheep."

Then the little boy spoke up and says:

"Pa, will you give me a sheep, too, if I'll not driuk?"

"Yes, son, you shall have a sheep also."

After a moment's pause, the little boy turned to his father and says:

"Pa, hadn't you better take a sheep too?"

There are a good many fathers who should "take a sheep."

MARRIAGES.

SINGMASTER—ZUSCHNITT.—On June 20, 1896, at the home of the bride's parents, by Allen M. Fretz, Harvey N. Singmaster of Rich Hill, Pa., and Lizzie Zuschnitt, of near Souderton, Pa.

DEATHS.

RENTON.—On July 1, 1896, in Philadelphia, after sufferiug from the effects of paralysis for fourteen years, Harriette, wife of William Renton, aged 75 yrs., 7 mos. and 12 days. Funeral services by N. B. Grubb. Interment in Greenwood cemetery.

BECHTEL.—On July 12, 1896, near Clayton, Berks county, Pa., Nathaniel B. Bechtel, aged 63 yrs., 6 mos. and 18 days. The deceased leaves a widow who has for years been under the severe affliction of total blindness and other bodily weakness, together with six children, two sons and four daughters. Of the latter the three oldest, two daughters and one son, had lost their mother in 1871. The interment of the deceased took place on the 16th in the Mennonite cemetery at Bally, Pa. A. S. Shelly assisted by A. B. Shelly, J. Ehst and A. Mack conducted the funeral services.

SASSAMAN.—On July 12th, 1896, in Springfield, Bucks county, Pa., Abraham Sassaman, aged 81 yrs., 7 mos. and 4 days. Interment was made at Zions Hill church on July 17th. Funeral services were conducted by A.B.Shelly and A.P.Horne.

MEYERS.—On July 15, 1896, in Philadelphia, Mabel, daughter of Walton and Alice Meyers, aged 4 mos. and 20 days. Funeral services on the 18th by N. B. Grubb. Interment in Mount Vernon cemetery.

SHELLY.—On July 19, 1896, at Quakertown, Pa., Susanna, wife of Isaac H. Shelly, *nee* Moyer, aged 60 yrs. and 1 month. Her funeral was held on Thursday, July 23d. Funeral services were conducted by Andrew Mack and A. B. Shelly. Interment was made in the Quakertown Union cemetery.

KRAEMER.—On July 20th, 1896, in Richland, Bucks county, Pa., A. Ellwood Kraemer, aged 59 yrs., 7 mos, and 2 days. His burial took place at the Saucon Mennonite church on Friday, July 24th. Funeral services were conducted by A. B. Shelly.

CONTRIBUTIONS.

Donations received at the Mennonite Home, Frederick, Pa., up to July 1, 1896,

Abraham S. Stauffer, Bethlehem, Pa., 1 bedstead; Mary Gottshall, Schwenksville, Pa., 2 long and 4 short feather pillows, 2 table cloths; Hereford Sewing Circle, 2 chaff bags, 2 chaff bolsters, 6 sheets, 4 long pillow cases, 8 short pillow cases, 1 comfortable, 1 quilt, 2 bedspreads; Mr. and Mrs. John L. Bauer, Bally, Pa., 2 pillow cases. 9 pieces of soap, 1 chenille table cloth, 1 bushel potatoes, 1 tidy, woodchest, bench; Mrs. John H. Bechtel, Bally, Pa., 2 feather pillows, 9 pieces of soap, 3 towels; Mrs. Susan Berky, Bally, Pa., 1 linen table cloth; Kate Frankenfield, Bally, Pa., 2 bedspreads, 1 sheet, 1 towel; M. C. Gottshall, Schwenksville, Pa., 1 pot of apple butter, Mrs. H. D. Detwiler, Souderton, Pa., 3 jars of caiined fruit; V. G. Prizer, Schwenksville, Pa., a set of flat-irons. Gratefully acknowledged,

W. S. GOTTSHALL, Finaucial Sec.

All donations to the "Home" should be reported to the financial secretary so that the respective doners may receive proper credit for the same.

For the Mennonite Orphan's Home, Halstead, Kan.—Received from Apr. 7 to July 10, 1896.

From Jacob Funk, Hillsboro, Kan., $5.00; Bernhard Ents, Brainard, Kan., $5.00; Leisy's Orphan Aid Society, $100.00; C. H. Frisen, Gossel, Kan., $5.00; Wismar cong., Neb., $1.25; David Reusser, Bequest to the Orphan society, $25.00; A. H. Schwan, Mouudridge, Kan., $5.00; H. A. Schmidt, Gossel, Kan., $10.00; H. P. Krehbiel, Oberlin, Ohio, $5.00; Dan. Ruth, Moundridge, Kan., $5.00; D. C. Schmidt, Untica, Kan., $5.00; Widow Barb. Kramer, Halstead, Kan., $5.00; Trenton cong., Ohio, $11.00; D. E. Schmidt, Moundridge, Kan., $3.00.

Gratefully acknowledged,

H. DALKE, Treas.

For our Indian Mission recevied during the month of June, 1896.

From Clarence Centre cong., N. Y., $20.00; Bergfeld cong. Mountain Lake, Minn., $35.35; Friesen's cong., Henderson, Neb., $17.58; Sister Hollenbach, Lasalle Co., N. Y., $1.00; Bruderthal Sunday-school, Hillsboro, Kan., $47.81; Abr. Reimer, Hoag, Neb. $10.00; West Zion cong., Moundridge, Kan., $14.50; Philadelphia, Pa. cong., $20.00; Newton, Kan. cong., 34.33; Garden twp. cong., Kan. $13.00; Garden twp. Sunday-school, $13.81; Salem cong., Dalton, O., $11.06; Bequst of Catharine Moser, deceased, Dalton, O., $100.00; Emmaus cong., Kan. $85.00.

Gratefully acknowledged,

GUSTAV HARDER, Treas.

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—1 COR. 3: 11.

VOL. XI. NO. 12 QUAKERTOWN, PA., SEPTEMBER, 1896. WHOLE No. 132.

LIGHTS ALONG THE SHORE.

Along our strand,
Built here and there upon some rocky ledge,
Massive and stately, near the coast line's edge,
Lighthouses stand.

And when the waves
In foaming madness dash against their side,
And thunders roll upon the rising tide
From ocean caves,

And midnight reigns
Upon the angry billows of the deep,
These faithful sentinels their vigils keep
Till darkness wanes.

Unmoved, afar,
They fling athwart the blackness of the sea,
A ray to warn, to guide, to save, and be
A beacon star.

So beams a life—
A Christian life—Time's watery waste across,
Where barques go down, and vessels heave and toss,
With gales at strife.

In inward sense
Such spirits stand against the whirlwind's shock,
Their sealed foundation the Eternal Rock,
And their defence.

O, would that more
Of guardian lights upon life's shore might be,
From shoal and sand bar helping to set free
Each keel and oar.

Till one long line
Of brightness forms a galaxy below;
Lit by the torch and radiant with the glow
Of love Divine.

—*The Friend.*

For the Mennonite.

THOUGHTS ON HUMILITY.

BY H. G. ALLEBACH.

Humility is the quiet background of all the Christian graces and virtues, throwing them into bold relief. Few men have it as a natural endowment. They that have it are not aware of it, for if they were, we would question its genuineness. Self consciousness is not necessarily pride, and yet it spoils that quiet, unassuming humility that wins and fascinates by its innocence and artlessness. They that have it not can, and often do, learn it in the bitter school of reverses, failures and humiliations. Some men require to be stripped as bare as Job in order to reach this point. Their own imperious will must first be subdued and made to bow before a higher authority; they must learn respect for their fellowmen, and the fear of God must be in their hearts. Their plans must be made to miscarry, their wisest calculations to miss their mark, and the most careful and patient work of their hands to be utterly undone. Often they must be exposed to shame, and made the butt of ridicule.

But what is to be gained by self-humiliation? What is the object of being humble? Surely, humility is not practiced for its own sake; no virtue is practiced for its own sake. The man who will be humble for the sake of being humble, ends in being proud. The object of humility is to qualify us for serving our fellow men. It is a training school where the discipline is rigid, and the drill thorough. All the Christian virtues are thus merely means to ends. Since they are called into being by fervent love of God, they are employed in philanthropic capacities, for the love of God's children. All virtues have a social, as well as an individual, value. In God's social kingdom, where the love of self and the love of others are equally balanced, the social and personal values of humility (and of all other virtues) are equal. This, however, can only be the case when once that kingdom exists in all its perfection. At present, the two elements are in conflict. Either self gains the victory, or self denial. So it comes about that, under the present dispensation, all the virtues, but especially humility, are to be cultivated more for the good they will do, than for the ornamentation of character. Their social value is to be made the more prominent of the two; and the temporary test of humility is lowly service.

It is easy enough for a man to declare himself on a level with every other man—just as easy as it is for a citizen to be a patriot when no danger threatens his country. It is a sight common enough. It is easy for an ordinary middle-class American to shake hands with men of every grade of society, from the "Four Hundred" to the "submerged tenth." But this is not humility by any means. At heart, he feels himself superior to all men of the grades below him. In a certain sense he is superior. God has cast his lot in more pleasant places. His birth and education were not of his doing. So for how much of this can he thank himself? Take away these two casual co-efficients of his life, and where stands the man? Considering inherent gifts, it is hard to tell in what respects he is superior to his slum-brother. A man lacks humility as long as he prides himself upon a superiority which is artificial and untrue, and which had better be called opportunity. When we take our measure with God's foot-rule, we all shrink to pitiful dimensions; and it is only too evident that "God is no respecter of persons." If we then would humble ourselves before our fellowmen, we must first humble ourselves before our God. If He has blessed us with superior birth and civilization, then we are so much the more indebted to him; and the additional talents or opportunities at our command make our responsibility all the greater.

Christ taught humiliy in spirit, for He insisted upon the spiritual side of every virtue. Is it measuring up to His standard of humility to imitate feet-washing as a ceremony, and yet live our life in wilful ignorance and neglect of the suffering thousands who are our brethren, and in withholding the service we might and ought to render them? Is it His idea of humility that we should first pamper ourselves with the fat of our substances, and give a miserable fraction of the remainder (and that often grudgingly) to charitable causes? Is it a Christ-like humility to even give abundantly to such causes, and still shun contact with the unfortunates who are to be uplifted by such means? The Church that practices feet washing and neglects charitable work is as Pharisaical as that body of hypocrites in Christ's time, which strained at a gnat and swallowed a camel.

INVITING CHRIST INTO THE KITCHEN.

An eminent legal gentleman who had been skeptical until middle life, was so impressed by a sermon preached in his hearing that he was led earnestly to examine the truths of religion, and finally to embrace them. Strong in his new life and happy with the sense of pardoned sin, as soon as he reached home on the evening of his conversion he surprised his wife by saying:

"I have found Christ, and I must set up my family altar. Let us go into the drawing room and pray together."

His wife was a Christian woman, and might have been expected to assent at once, but it happened that the drawing room was occupied, and the guests not being Christians, she felt that their presence might interfere with the devotions.

"There are four lawyers in there, husband," she said. "Hadn't we better go and have prayers in the kitchen?"

"Wife," he said, "this is the first time I ever invited Jesus into my house, and I am not going to invite him into the kitchen.

He went directly to the drawing room, greeted the lawyers, and said to them:

"My friends, I have just been convinced of the truth of Christianity. I have found out that Jesus Christ died on the cross for me; I have given myself to him, and now I am going to invite him to my house. While I offer my first family prayer you can remain, if you will. I leave it to your choice."

The lawyers all declared they would be glad to remain, and did so while their host conducted his devotions. Noble was the example he set them then and there, and his act contains a lesson for every one. Whoever and whatever you have with you, give Christ the best room.

The man of whom this story is told was Judge McLean, of Ohio, afterward Chief Justice of the Supreme Court of the United States.

"CAREST THOU NOT?"

Think of the world's greatest necessity. It seem to me, as I think of it, that I can hear a cry coming over the deep sea, like the pitiful, earnest, entreating cry that came to Jesus long ago, "Carest thou not that we perish?" And Jesus has given His answer to that question: "I lay down My life for the sheep." We, who belong to Jesus, you and I, what answer shall we give? Shall we not follow Him in service, in sacrifice, in life and in labor? Shall we not lay down our lives day by day that we may faithfully do our part in bringing these perishing souls unto God?—*Bishop Tucker, of Uganda.*

CHRIST AMONG THE SEAMEN.

Seamen's Testimonies for Christ.

A Seamen's Praise Meeting.

In one of the meetings for prayer and praise in the Seamen's Bethel in New York City down at the wharf, after the opening address by the leader, the first sailor that arose to speak said,—I was delighted to hear the minister yesterday speak of the great object of Christ, in that he came to save—not to amuse, not to instruct or improve men, or better fit them for worldly station and advancement; but the first thing he does is to save! That was full of truth to me and is my experience. I cannot find that Christ gives anything else than life, and nothing less than life, and life in plentiful measure, for he says, 'I am come that ye might have life, and that ye might have it more abundantly.'"

Another said, "I want you to help me to praise the Lord for his goodness, for the last voyage was the most terrible voyage I ever had. Our old ship sprung a leak, and we had to pump and pump till our hands and armpits were raw. Yes, we had to pump for dear life, and it may be said truly that we carried the ship over the ocean in our arms. I am glad to be in Bethel meeting to-night and to say that Jesus is mine. The only comfort I had last voyage was the assurance that the gospel ship can never sink."

A middle-aged sailor arose and said, "My soul is like a ship, and it has had more than one crew. For too long a time a bad master walked the quarter deck, and a terrible crew worked the ship. I can give the names of that crew: hatred, variance, emulation, wrath, strife, envyings, drunkenness, revilings, and such like. Too long, too long, my friends, they worked the ship; but one fine day there came a joyful change: another Master came over the weather-side, and the devil had to slip over the lee-side with his bad lot of shipmates. The new Master brought a new crew: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. With this new crew I go singing all the day, and keep the signal flying in honor of the Captain of salvation."

And now a man getting into years arose, and with slow and solemn words said, "I thank the first speaker for words about Christ saving first. Some in this meeting know that I make one in the crew of the life-boat when younger men are few and the minute gun is firing. Not very long ago we landed a crew from a wreck after terrible exposure; but what a joy it was to tumble them out on the beach! They had no clothes, no money, were far from home, wet, cold, hungry, strangers to us all; but this one joy stood alone: they were saved from an awful death by the life-boat. Now what does Christ do for us first and foremost? Just tumbles us into the life-boat and saves us."

Another man said he had just arrived after a long voyage. The captain and two of the crew were God-fearing men, and how he persecuted these two men made him feel ashamed. He kept this up all the passage out, and when in port he took sick and went to the hospital. When his shipmates came on leave the men who had laughed at his wickedness did not come to see him, but the godly men did, which made him think. 'Still I held out, got well enough to join my good ship, and on the passage home God came to me and changed my stubborn heart, and five more besides; and here I am to tell it, the first meeting I ever spoke in on shore. Some one has said his creed was a short one; so is mine: I hold religion to be—the devil out and Christ in.

"I want to say a good word for my master, the best man I ever saw on the quarter-deck. He had been advised sometimes to get a whole crew of Christians, if he could find them; but he said no, that would be selfish. 'Give me a couple, just to bait the hook, and we will, by the grace of God, catch more during the voyage.' That's this man's plan: he takes them out sinners, he brings them home saved sinners. If that man isn't a missionary I don't know who is."

KEEPING FAITH WITH THE CHILDREN.

"If that's a falsehood, mamma," said a child who had been reproved for making a fictitious excuse, "you told one yourself last week to Mrs. B——. You said you would meet her at three o'clock, and you stayed by the fire reading till it was too late, and then sent her word you had been unavoidably detained."

A mother had promised to assist in the entertainment of some working girls, but feeling disinclined when the evening arrived, she desired to excuse herself. "But you promised, mamma," pleaded her young daughter, "and those girls will be so disappointed. They were disappointed at the last meeting because Mrs. S—— said she would talk to them, and then sent word she was 'quite worn out.'"

Boys and girls in business life often take lessons in bad faith from employers. "Why did you not tell Mr. C—— that we had received his letter?" asked a man of a girl clerk. "How could I tell him what was not true?" "Miss —— has not been long enough in business yet," said a lad from his desk. "Hereafter, Miss ——, when you have any little difficulty with your conscience, just call on me, and I'll answer for you."

Some who would be shocked by direct falsehood are careless about keeping promises, and betray confidences without scruple. If the young people under their influence do not leave the path of truth altogether, they walk it uncertainly.

A woman who was about to undergo an operation that might prove fatal, remembered a few moments before the entrance of the surgeons, that she had not fulfilled a promise. In case of her death, or long illness, excuse would be made for her, but a girl had trusted her, and failure to keep her word might cause her young friend serious embarrassment. Her neglect flashed through her mind, as thought flashes in extreme emergency. She rose from her bed, found the necessary letter in her desk, wrote some directions, and, a moment later, heard the ring that announced the arrival of the surgeons. But she had been faithful to her promise.

A school teacher had resigned her position, and was about to move to another town. On her last day in the primary department, she took an apple from a little fellow, promising to return it to him after school. So many things demanded her attention, that her promise escaped her mind, until she suddenly recalled it in the evening. The night was cold, the snow was deep, and there were heavy drifts on the country roads to the child's home. But none of these things moved her. She had to leave home by an early morning train, and she could not be sure that any one in the house would fulfil a promise to take the boy an apple with a message from her. So she selected a rosy one, and set out through the drifts, arriving at the cottage with her dress crusted with snow. The little fellow was wide awake in bed in the common sitting-room and bed-room. At the sound of her voice, he stood up in his night dress, and cried, "Oh! it's teacher, and she's brought my apple. She always does what she says."

"It's too bad you should have had such a tramp through the snow, ma'am, for a little thing like that," said the mother; "but he has worried terrible about that apple. I never remember his talkin' so about anything before."

"Ah! dear Mrs. Arnold," said the teacher, in a lower voice, "I don't think it's a little matter to break a promise to a child. He has always trusted me, and I cannot tell what harm I might do him if I betrayed his trust. My own father and mother broke no promises to their children, and I try to honor their memory by keeping faith with others."

And as she went out of the door, she heard the cry of the child, "I knew teacher would do what she said."—*M. Bourchier Sanford in Sunday School Times.*

SELFISHNESS.

Selfishness is always suicidal. It is a fatal delusion to suppose that it brings real or lasting happiness to ourselves. St. Paul was one of the happiest men of his time, although he suffered so much, or rather because he suffered so much for the well-being of others. On the other hand, the Emperor Tiberius, in that same period of human history, surrounded by all the unparalleled luxuries and delights of his palace on the lovely island of Capræ, wrote to the Senate that he was of all men living the most miserable. The life which St. Paul sets before us is the only true life. For the unsaved, the unchristian, it is an impossible life. The spirit of Christ alone can enable any man to live such a life. St. Paul was able to carry out his unprecedented and revolutionary conception of duty because he was able to say, "I live, and yet no longer I, but Christ liveth in me." (Gal. 2: 20). Let us submit to Christ. Let us open our hearts to all the influences of Christ. Let us permit his Spirit to change our nature until it becomes Christ-like. Then, walking in his footsteps, imitating his example, going about doing good, we shall discover that, seeking the happiness of others, we have achieved our own.

Hugh Price Hughes.

SUBMISSION IN PRAYER.

Our prayer to God ought to be not that He will give us what we want to have, but that He will give us what He wants us to want. He always knows what we ought to want, but we do not always know whether a thing that we want is best for us. If we are sick and a trusted physician has come to us, we ask him to find out what is the matter with us, and prescribe accordingly. We do not tell him that we want only sweet things and nothing bitter, only pleasant things and nothing disagreeable; but we leave ourselves in his hands for treatment, and are ready to take what he recommends, whether it is in the line of our personal tastes or not. Unless it is at a point where God's will is already known to us, we ought to shrink from an unqualified request to God for what we long for.

The distinction between a good preacher and a bad preacher has not changed much since Archbishop Whately declared that "a good preacher preached because he had something to say, and a bad preacher because he had to say something."—*The Standard.*

GOING TO PRAYER-MEETING.

"Why do you go to prayer-meeting every week?" asked a fashionable woman of poor Hannah Wade.

"Because I like to go," was the reply.

"Oh! They generally say because it is their duty!" returned the proud woman with a sneer.

Hannah spoke truly. She did enjoy going regularly to the meeting for prayer. She felt that she should meet there the Heavenly Father, and that she would be stronger and better spiritually for the hour spent in his house. Through the day she prepared herself for the exercises of the evening by lifting her thoughts in prayer to God as she went about her work and by asking for his presence with her. Then she went to the meeting as one who had an appointment to meet a well-beloved friend.

You might see her on the evening of the meeting plodding over a long, dark country road; sometimes, when unusually dark, with a lantern, but often by the starlight, picking her way through the mud or the long grass wet with dew. But her thoughts were not on the things of earth; rather did they turn towards that city that had "no need of the sun neither of the moon to shine in it, for the glory of God did lighten it and the Lamb is the light thereof."

Thus her journey seemed a double one to her, partly through an earthly road to an earthly house of prayer, and partly a portion of the way that was leading her day by day nearer to a home where all the weariness of the way would be forgotten in an eternal rest with God.

Hannah had a great sorrow, but she kept it buried in her own heart. She never complained. When the neighbors came in to talk with her about their anxieties she helped them all she could, but she never returned their confidence by telling her own troubles. They came very often, for they liked to have her sympathy. She knew just how often the doctor came to see little Joe, and what medicines he had prescribed, and what trouble the baby had in teething, and how *he* (they always meant the husband when they said *he*) spent so much of his wages in O'Toole's liquor-saloon. Many a time from her scanty purse came the money to get shoes for Johnny, or a loaf of bread, when the money that ought rightfully to have been given for food was spent for brandy or gin.

Because she was so sympathetic and kind they never noticed that she made no complaints herself. They thought perhaps that she had no trouble, although they might have known that no one could be so sympathetic without having had some experience of a similar nature.

Not even to the minister, kind as he was, did she tell her sorrows. It was only to her Heavenly Father that she day by day opened her heart in prayer, asking for help to bear the burden under which she would have been bent down had not our great Burden-bearer been her very present help in trouble. What did the prayer-meeting do for her? She found there that communion with God that raised her thoughts heavenward in hours of discouragement; that called her to hope when life seemed dark; that renewed her faith in the promises until with all her heart she would sing,

"What a friend we have in Jesus
All our sins and griefs to bear!
What a privilege to carry
Everything to God in prayer!"

One day a storm seemed threatening, but as the hour for prayer-meeting came the rain had not yet begun to fall, and she thought she might venture out; the brook she had to cross would not rise until many hours after a rainfall.

She pinned on her shawl, and in an old bonnet and with an umbrella she braved the darkness; she passed the quarter of a mile between her home and the brook, but then the rain came down in torrents. A gentleman from a family in which she had frequently visited was opening his gate to drive in, and seeing her about to pass he insisted that she should not go farther but come in with him.

It was there that the question was put to her by his gay and fashionable wife, "Why do you go to prayer-meeting?" The answer seemed simple enough, yet it was not the reply that was expected, and it caused much thought on the part of the lady. She "likes to go." She pondered over the words for days, and then the gayety of fashionable life obliterated all remembrance of them.

Doubtless when Hannah returned home she had asked God's blessing upon this poor lady, poor because she had no treasure laid up in heaven. Those words were not forgotten. There came a time years after, when Hannah had gone to her rest, that this lady's turn came to have sorrow, and then came the thought, "Cannot I find consolation where Hannah did? She loved to go to the prayer-meeting; I also will go."

What is the lesson that comes to us from the quiet life of this woman? One might think that a career so unpretentious and uneventful as hers could not be of much account, and yet just such are the lives from which we can get most encouragement, for we cannot all be as those who have great talents or wealth or wonderful opportunities for usefulness. She was faithful in little things, and she did what she could; therefore she was at peace with God.

In trustful abiding upon his promises she "waited patiently upon the Lord" until she heard the message "Come up higher." You think it easy to attain to this peace? Nay, only in one way can it be attained. "Thou wilt keep him in perfect peace whose mind is stayed on thee." If we go to the prayer-meeting because "we love to," then we meet Him there who has said, "Peace I leave with you, my peace I give unto you.—*Gertrude L. Vanderbilt, in Am. Messenger.*

THE GOOD THAT RELIGION DOES.

There are many who are asking what good religion does, and the answer depends on the religion. A sentiment, if it is deep and true enough, can do more for a man than any amount of money or material goods, and a highly cultivated religious sensibility is a resource which for all practical uses has nothing to equal it beneath the stars. When the heavenward side of a man has touched Heaven itself, the change is a transformation, a new birth. To one who has seen the Christ of God, old things have passed away; the world in which he lives has become new. The darkness in which some contrive to walk is not of God's, but their own creating. The Light has come, and to them who behold it the relation of death and life are the same as that of shadow and sunlight. Whatever our religion may do for the world of mankind, its first direct service to us personally is to define that relation so as to soften the sorrow of bereavement and make us live this life in the confident hope of the better life to come. And practical religion is not primarily doing good deeds, but rather living in the sunlight of God's love so that the shadows do not make us despond or despair.

COMMON GAMBLING.

The sustentation of every scheme of gambling or of gain getting through merest chance is from the one malign root. It is a bad thing for the Italian newsboy to pitch pennies and to throw dice. It is a bad and risky thing for the negro in the "slums" to be found playing policy. The merchant's clerk who has so far surrendered his sense of self respect as to gamble for a bicycle ought to bend very low over his unworthily and unlawfully acquired wheel at the recollection of the loss of moral uprightness that it has cost him. To the lady possessor of a sofa that has been gotten by progressive euchre, as she blandly waves her visitor to be seated, it can not be altogether reassuring to reflect how a non discriminating Kentucky Judge ranges progressive euchre winners with the common gambling "'gallus' fellows in the hollow." The manifestations of the lottery distemper are many and very varied, and may afflict (when not withstood) all classes and conditions of society. A sound, moral sentiment in the community regarding it will most effectvally hold it in check.

Josiah W. Leeds.

RELIGIOUS PARAPHERNALIA.

Susanna Corder, a member of the religious Society of Friends, was travelling in a stage coach in England with three fellow passengers, one an elderly man who proved to be a minister of the Establishment, and the other two collegians from Oxford. The latter engaged earnestly in conversation on the attempts which they alleged were being made to introduce Popery into the University. After some time, the clergyman exclaimed, "Young men, I believe if it had not been for the Society of Friends, the Church would have been in papacy long since." "How, sir; what do you mean?" "Why, I mean that the fact of a Society maintaining the principle of the uselessness and undesirability of all form in the worship of the Almighty, has prevented us from going to the length to which we might otherwise have gone; and further I believe the day is coming when our altars, crosses, robes and surplices, and much more of our paraphernalia will go to Babylon, whence they came."

POINTED NOTICES.

A live Christian Endeavor Society has compiled the following:

Missing—Several families from church.

Stolen—Some hours from the Lord's Day by a number of people of different ages, dressed in their Sunday clothes.

Strayed—Half a score of lambs, believed to have gone in the direction of the town of No Sunday school.

Mislaid—A quantity of silver and copper coins on the counter of a saloon, the owner being in a state of great excitement at the time.

Wanted—Several young people; when last seen were walking in pairs up Sabbath Breakers' Lane, which tends to the city of No Good.

Lost—A lad, carefully reared; not long from home, and for a time very promising; supposed to have gone with one or two older companions to Prodigal town, Husk Lane.

Any person assisting in the discovery of the above shall in no wise lose his reward.—*Presbyterian Review.*

Words spoken in a whisper may revolutionize a world.—*H. B. Macartney.*

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, ALLEN M. FRETZ, A. S. SHELLY. } *Publication Committee.*

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A blessing in disguise is a blessing not recognized and appreciated as such. But why do we not recognize the blessings as they come to us? It is not the fault of Him who sends them. God, from whom all blessings flow, intends that we should receive them as such. The closer we are in touch with Him, the completer our reconciliation through Christ, and the stronger our filial love to our loving Heavenly Father, the more readily we see His love expressed in all that comes to us. Even the buffetings of Satan permitted and overruled by a gracious Providence will not escape our recognition in their true meaning for us. But when we are blinded by the sin of unbelief then we fail to realize the true relation of things.

The Mennonite Year Book and Almanac for 1897 is being prepared and will be published in due time. The nature of the publication as indicated by the first part of the title makes it desirable to publish il as near to the close of the year as may be and yet reach the homes in due time for the use of the almanac portion for the coming year. There can be no possible advantage in having an almanac lying around on your shelves months before it comes into use. It has, therefore, been decided to have the Year Book ready for distribution to our agents and to individual purchasers soon after November 1st. The orders can be sent in any time to any member of the Publication Committee. (See at the head of this page.) Payment can be made after the books have been received. Price, single copies, 10 cents. A liberal reduction on lots of ten or more.

In all our life work two things are important to be considered, viz., the what and the how. The nature of the work we are engaged in is of first importance. Is the work I am doing calculated to contribute to the sum of human welfare and happiness? If so it can be done to the glory of God and it should be pushed to the highest possible point of success. It was said of an eminent British statesman that if he had been only a bootblack he would not have been satisfied until he was the best bootblack in all Great Britain. See that your work is worth doing at all and then do it to the best of your ability. To do less would be unworthy. Circumstances surrounding us and our personal abilities may greatly limit our choice of occupation, but there is never any reason for engaging in anything questionable. Character is shown in the nature of the work one allows himself to be engaged in, as well as in the diligent and conscientious performance of the work.

CORRESPONDENCE FROM NOBLE, IOWA.

Since our last correspondence a great many things have happened, even in our neighborhood. Our pastor, Bro. Allebach, has made a visit to his home in Pennsylvania and has safely returned. Several have gone to that long home, from whence no one ever returns. Have you ever thought how many things happen in this world, in one day to mould the destiny of human beings?

Bro. John Harms, of Kansas, preached several very interesting sermons in our church last week. He is interested in the Missionary Society, Light and Hope, of Chicago. He has no salary. He does the work because the love of God in his heart drives him to it. He made quite an impression on the people of this community.

We have had a great deal of rain the last six weeks and grain that is in the field is rotting. We have a good prospect for corn.

The Middle District Conference meets in our church on October 13 and 14, and all the members look forward with great joy. All the readers of the MENNONITE will be very welcome and we hope to meet a great many of them.

ITEMS.

A union Christian Endeavor meeting will be held in Perkiomen Seminary at Pennsburg, Pa., on Saturday, September 19th, with sessions afternoon and evening. Eight or ten societies of the Perkiomen valley are expected to participate.

The congregation at Butterfield, Minn, built a new church this season. The building was dedicated on Sunday, July 5. Among those from a distance present on the occasion were Bro. J. B. Baer and Bro. Joseph Kaufman, of South Dakota.

An agreement has been reached between the Wesleyan Methodist Church of England and the Methodist Episcopal Church of America by which the missions in Germany belonging to the former of these churches are transferred to the latter. Moreover, mutual overtures are pending for a formal union of these two Methodist bodies into one.

The annual Conference of the Middle District will be held at Noble, Iowa, on Tuesday and Wednesday, October 13 and 14. The Sunday-school convention is to follow on Thursday, the 15th. This will give those attendants there going to the General Conference just time enough to reach Newton before Sunday for the missionary meetings and the Conference.

Tuesday, the 1st of September, is the day set for the formal opening of the Mennonite Home at Frederick, Pa. The first inmates were admitted in June, and during the summer the building and surroundings have been repaired and improved. There will be addresses and other exercises in the morning and afternoon, with a dinner during the noon intermission for the benefit of the Home.

Bro. H. H. Ewert, Principal of the Gretna Normal School, Manitoba, held during the months of July and August a Teachers' Institute for a term of six weeks. A number of young men who teach in the public schools throughout the Mennonite settlement, attended the institute. The work of improving the condition of our people in that section along educational lines is slowly but steadily progressing under the efficient direction of Bro. Ewert,

THE SUNDAY SCHOOL CONVENTION.

Proceedings of the twenty-third annual Sunday-school Convention of the Eastern District Conference of the Mennonite church, held in the East Swamp Mennonite church, August 18th and 19th, 1896.

The convention was opened on Tuesday, August 18th, at 2 p. m. by the former president, Rev. N. B. Grubb, by singing "Old Hundred," followed by the reading of the 23rd Psalm in concert. Prayer was then offered by Rev. A. S. Shelly, followed by the hymn "Jesus, only Jesus." U. S. Stauffer, superintendent of the East Swamp school, gave us all a hearty welcome, in behalf of the Sunday-school, church, pastor, and community; and this welcome spirit did show itself at all times, but especially so on Wednesday noon, when the good brethren and sisters provided a sumptuous dinner for us on the church lawn. The chairman, N. B. Grubb, responded with a brief speech. On motion the reading of the minutes of last convention was dispensed with.

Organization was next in order, and the following officers were elected, viz.:—President, Rev. W. S. Gottshall; Secretary, Annie J. Allebach; Treasurer, J. S. Moyer. The officers took their respective places, and the president appointed W. M. Gehman and I. K. Freed as a committee to collect and tabulate the reports of the schools represented. A committee consisting of A. B. Shelly, D. M. Landis and U. S. Stauffer was also named to arrange for the children's festival Tuesday evening. Hymns, "To the Work" and "We're Marching to Zion" were heartily sung.

The first topic, "Methods of Inducing Scholars to a More Faithful Use of the Bible," had been assigned to A. M. Fretz, but as he could not be present, the sketch of the topic, which he had sent, was read and the chairman asked the convention to discuss each part as he presented it. The sketch is a good one and may be of sufficient value to insert here:

1. The Bible.
   1. The foundation of all Christian Instruction.
   2. The text book of the Bible school, in all its grades.
   3. The value of early Biblical instruction.
2. Faithful use of the Bible.
   1. A proper use as to devotion and sincerity.
   2. A regular and systematic use.
   3. A use of the same in faith.
   4. A loving use.

Let the teacher, superintendent, and parents make a more faithful use of it. Conclusion—The children will then make a faithful use of the Bible.

Dr. Taylor advised, as an incentive, to give *beautiful* Bibles, not ten cent copies, but good Bibles. This was followed by singing "Jesus is Mighty to Save."

"The Pastor's Relation to the Sunday School," was the topic discussed by Wm. M. Gehman. He said its aim should be to assist the young laboring in the vineyard; that the pastor is the direct supervisor; that he should be the shepherd of the sheep, also of the lambs. The most important duty of the pastor is to be present in the Sunday school. His very presence encourages, both the superintendent and the scholars. Every pastor present could feel, after Bro. Gehman had finished his talk, that the Pastor bears the closest relation to the Sunday-school. Bro. A. S. Shelly spoke briefly on the topic; also Dr. Taylor. This discussion was followed by singing, "The Half was Never Told."

The Open Parliament, conducted by W. S. Gottshall, on the topic, "Benefits derived from the Sunday School," was quite a treat, as he called upon the superintendents first, then the teachers, then the scholars, the pastors, the parents, and lastly any one that might see some benefit. D. M. Landis spoke briefly and in his remarks stated that the Sunday school is the most blessed place; he also stated that it calls for a study of the Bible, which is so much needed. Seward Rosenberger stated the truth when he said it promotes spiritual growth. Bro. Shimmel said: "The Sunday-school has kept me in the way I should go." We can all say "Amen" to this. N. B. Grubb was the first to say that the Sunday-school helps preaching. He spoke of how Rev. J. A. Little, of Hokendauqua, gave a card to each child that attended his preaching service, and that it also aids him.

Bro. Moyer spoke, saying that it aided the pastor on all sides. Again we had a good word from Wm Gehman, when he said: "It must help the pastors if we superintendents invite the scholars to remain for the service." This was followed by the beautiful hymn, No. 234, "Consecration," after which the referred questions were collected by Harvey Gottshall and answered. The program for the evening was read and the convention adjourned to meet at 7.30 o'clock p. m.

The Tuesday evening session was opened with singing by the choir, which was a treat to us all. This was followed by singing, "None but Christ can Satisfy," and the reading of the first Psalm and prayer by Mr. Musselman. We now sang, "Tell it out," and the very walls of the beautiful little church seemed to "tell it out."

The first speaker of the evening was Wm. M. Gehman, his subject being "Jesus". We could not help take a lesson with us—"that we will not read of him, speak of him, but *live* him." This was followed by singing, and W. S. Gottshall spoke to us about "Solomon's Temple." His bright, cheery remarks, interspersed with anecdotes, did not allow his hearers to become weary.

Again we sang, "The Half was Never Told." Bro. Grubb stated that no matter how often we spoke, the half was never told. This was followed by an address by Rev. A. S. Shelly, after which we sang "Precious Blood," followed by a well rendered anthem by the choir, during which the collection was taken. Several announcements were made concerning our "Home" and the meeting adjourned to meet Wednesday morning at the hour on the program. The little church was filled.

The Wednesday morning session opened by singing "My Faith looks up to Thee," followed with the reading of the 5th chapter of Matthew. The first topic, "Sunday School Picnics—their Object, Nature, and Benefits Derived Therefrom," was to be opened by John D. Moyer, but as he was absent, the chairman asked the convention to take it up and discuss it. N. B. Grubb stated that their Sunday-school had already had two picnics and expected the third, but he said we should not forget to conduct picnics as though we were Christians.

The discussion seemed to bring out the bad side of it all, when U. S. Stauffer said: "If the picnics are a nuisance, let us throw them aside; if not, let us speak of the benefits." The convention seemed to agree that picnics can be made beneficial, but as Bro. Gehman said, "We must be careful; there is danger ahead" This was followed by singing, "Revive Thy Word."

The next topic, "Should Church Tenets Occupy a Place in the Sunday School," was discussed by A. S. Shelly. He said: "What the church holds, she must teach; the teachings of the church should have the foremost part in the church. The Word of God should be taught as the teacher understands it; he dare not, he cannot, he must not teach what he does not believe; for if he does, he is not fit to teach. The Bible must be the authority for all tenets, and a tenet is not made more truthful by quoting denominational confessions of faith.

This discussion was followed by singing, "His Word a Tower." The next topic, "The Cultivation of Sociality in the Sunday School," had been assigned to Harvey W. Shelly, but as he was absent, Rev. A. B. Shelly read his paper. He said: On the surface it would seem that such ordinary method of social expression as is given by a hearty hand shake and a smile with a few words of greeting and good cheer was as far and as wide as the subject would reach.

But when we stop and calmly think of how susceptible children are to words and actions of those to whom they look up, the subject at once broadens and grows indefinitely. For do we not all know that children are very prone to acquire words and manners of those whom they deem their superiors?

Does it not follow then that it is incumbent on superintendents and teachers to live socially in such a way as to inspire respect and esteem. Let superintendents and teachers use all their strength to cultivate a spirit of sociality in themselves, then the children will at once follow. Endear by strong social ties the memories of the Sunday-school, and will not the recollection follow for good all through life? Is there one whose memory cannot recall the many kindly acts, the social cheers, the fond recollections of happy childhood days, spent in Sunday-school?

To make rules for cultivating this social spirit would seem almost impossible; but let us all follow the example of our Lord and Master to be social, act socially, and to live socially in and out of the Sunday school.

After the questions had been answered and discussed, new ones were collected, which was followed by singing, "The Solid Rock." The meeting then adjourned until 2 p. m.

The afternoon session opened at 2 p. m. and was preceded by singing some favorite C. E. Hymns. The Devotional exercises were had and then followed the first topic: "The work and qualifications of an Infant Class teacher," which was discussed by Annie J. Allebach. This was followed by an interesting "Chalk Talk" by by Dr. Jos. S. Taylor. An epitome of his talk follows:

"Other things being equal, the poorest kind of teaching is that which is addressed to one sense only. There are nine senses, and natural education (that is, education outside of school) employs them all. The child is born deaf, dumb, and blind. The first senses employed in his education are touch and taste. During this period everything must be tasted and handled. The breaking of toys and the carving of school desks are nature's way of educating children through the muscular sense, Hearing and sight are the highest senses, but in most school education only hearing is employed. In the best secular schools, through manual training (sewing, cooking, modelling, etc.), nearly all the senses are employed. So also by the laboratory method of studying nature. But in the Sunday-school nearly all teaching is ear-education.

"The importance of multiple-sense education is further seen by a study of memory. Recent psychology teaches that each sense has its own local memory; hence if nine senses are employed in the cognition of an object, the chance of recalling it is nine times as great as if only one sense had been used.

"It was further shown that God employed all the senses in his education of the Jewish race. The Law of Moses was not merely oral teaching, but was put into three dimensions by being embodied in an elaborate ceremonial.

"A bibliography of blackboard work in the Sunday-school was next given. The best of these books are perhaps these: 'The Blackboard in the Sunday School,' by Frank Beard, Excelsior Pub. House, N. Y., 1877; 'Plain Uses of the Blackboard and Slate,' by Wilbur F. Crafts, Ward & Drummond, N. Y. 1881.

"After explaining the nature of the various senses and the superiority of sight as an instrument of teaching, and the various uses of the blackboard in a Sunday-school, Dr. Taylor illustrated by means of charts and blackboard drawings, the various kinds of blackboard illustration now in use. These are: 1. The Motto Exercise; 2. Topic Exercise; 3. Initial Exercise; 4. Syllable Exercise; 5. Phrase Exercise; 6. Acrostic Exercise; 7. Parallel and Contrast Exercise; 8. Outline Drawing; 9. Uncovering Exercise; 10. Maps; 11. Condensing Exercise; 12 Erasing Exercise; 13. Cancelling Exercise."

After this beautiful talk, we sang "Dennis," and it was followed by a review of the convention by Seward M. Rosenberger. It was very well rendered, giving the best of every talk in the shortest time; and he concluded by saying, "Praise God from whom all blessings flow." Bro. O. S. Kriebel gave us a short talk.

More questions were now answered and discussed. The place of holding the convention for next year was voted upon and Schwenksville was the chosen place. The committee for the program for next year are, W. S. Gottshall, A. M. Fretz, and I. K. Freed.

The Treasurer, Mr. Moyer, gave the following report:

Amount in Treasury and collection	$9.50
Paid for printing	2.00
Balance in treasury	$7.50

A vote of thanks was extended to all who aided in making the convention a success; for their kindness shown; not forgetting the organist, Mrs. I. T. Clymer, who acted her part so faithfully at every service.

The reports of the Sunday-schools show the following tabulated summary.

SCHOOLS.	SUPERINTENDENTS.	Pupils end of yr.	Average.	Teachers.	Collected for self.	Outside	Charity.	Sessions held.
West Swamp	F. B. Rosenberger	150	98	15	$41.24	$31.65	$	52
Finland	I. K. Freed	150	98	15	41.24			52
Salford	D. M. Landis	150	98	15	41.24			52
Deep Run	I. K. Freed	80	50	6	26.14			52
Bally	Irwin Bechtel	100	68	9	184.18			52
Upper Milford	H. W. Schantz	100	68	9	184.18			52
Bally	Harvey Shelly	100	68	9	184.18			52
Souderton	Irwin Bechtel	80	50	6	26.14			52
Schwenksville	I. K. Freed	80	50	6	26.14			52
Int. Phil. (Mission)		150	98	15	41.24			52
Souderton	Harvey Shelly	80	50	6	26.14

MISSION DEPARTMENT.

EDITED BY A. B. S.

FROM OUR MISSION.

Darlington, O. T. The mission school at Darlington, O. T. was closed on June 18th. Closing exercises were held in the evening, consisting in dialogues, singing, etc., rendered by the pupils, and several addresses by others. The agent, together with a number of other government officials, were present and both the agent and the superintendent of the Cheyenne school expressed their satisfaction and praise upon the rendering of the pupils and the success of the school in general. The school was well attended and the progress made by the pupils was encouraging. Several of the larger girls expressed a desire to be baptized and be admitted as members of the Christian church. Catechetical instructions preparatory to this step were given them for some time, but as during vacation they are scattered about in different localities, these instructions had necessarily to be discontinued for the present. It is to be hoped however that when school opens again they will return, when their catechetical lessons can be continued and after they are found ready baptism may be administered unto them. Besides the work in the schoolroom among the children and young Indians, brother J. S. Krehbiel, as before, is visiting the older Indians in the camps and is holding Sunday services with them. He is also having occasional services for the Indians at his former home, at Geary.

Cantonment, O. T. Bro. G. A. Linscheid, teacher of the Mission School at Cantonment, O. T., writes at the close of the school-year just past: "Most of our pupils have made encouraging progress in their studies. Many of them, who at the beginning of the year could not speak a word of English, are now conversing almost entirely in that language. Even during the latter part of the school term, while the heat was extremely oppressive and when it was not an easy thing to sit quiet in the school room and study, the children industriously persued their different studies and got their lessons well. Besides the progress made in the school room, they also manifested an increased amount of willingness to perform their outdoor work assigned them, and as far as I was able to observe them, they seemed to endeavor to live better lives then before."

The following passages taken from letters writted by different pupils of our Cantonment school, show in what esteem our school is held by the Indians, and what are some of the impressions which the pupils receive while at school. These passages are taken promiscuously from a number of letters, written to their teacher, and were sent to us, upon our request, without mentioning the names of the different writers or giving the remaining contents of the letters from which these passages are taken:

"My parents are pleased with this school."

"I think our parents like this school because we learn the Word of God."

"I have learned much this winter, I think I shall come to school next fall."

"I will come to be a Christian some time."

"I will go to heaven when I am a Christian. I want to be a Christian before I die. I do not want to die a heathen."

"I never ran away, because I am told not to do so."

"I should have prayed. I am sorry I did not."

"I like to come to Sunday-school, and I will tell my father about my lessons. My parents think about Jesus. I think I learn my lessons well."

"I would ask you to pray for me before I go home."

Some time ago the Indians had another of their old fashioned Sun-dances in the vicinity of Cantonment. On this occasion it was again manifest how deep rooted their heathen ideas and heathen practices are with them. Some even, who on other occasions and at other times seem to have deserted their former heathen ways, are on such occasions drawn into their old manner of living, joining in with the rest in their heathenish practices. Truly, it requires much patient and untiring labor, much earnest prayer, and a great amount of grace from above to overcome the bulwarks of heathendom among our Indians. Paganism is the same whether it be in Africa or in America. But the power of the Gospel must and will ultimately succeed in overthrowing the bulwarks of satan.

Brother Petter is working mainly among the Cheyennes at Cantonment as before. The church which was so sadly damaged by the cyclone which passed over that section some time ago, has been put in order again, and services are now being held as before the storm. These are comparatively well attended considering the scattered and unsettled state of the Indians. Although no real conversions can be reported as yet, yet the power of the Gospel has not been entirely without effect. It is manifesting its power upon the hearts of individual ones, and it will finally leaven the whole lump. Besides his work in and around Cantonment, brother Petter is at times visiting the more distant Cheyenne camps.

Arapahoe, O. T. Bro. M. M. Horsch, missionary at Arapahoe, O. T., has of late instituted Sunday meetings with his Indians. The services are held in the open air, under the shade of trees. These meetings had to be discontinued on account of the Sun-dance at Cantonment, to which nearly all the Indians had gone. It was the intention of brother Horsch however to again open these open-air services as soon as the Indians have returned, and then to continue them until the weather gets too cold. At these meetings Cheyenne hymns, translated from the English, are sung, and the singing is accompanied with music from a field organ by sister Horsch, which brother Petter kindly presented to them. The Indians delight in the music and singing and it serves as an attraction to help to bring them to the meetings.

Shelly, O. T. Besides the work done by visiting the Indians in their tents, brother J. J. Kliewer, missionary at Shelly, O. T., is having regular services for his Indians during the week in their different camps and on Sundays in the chapel near his home. These services are generally well attended, as high as 100 persons being in attendance on some occasions. Truly, not all of those who come are hungering after the Word of God. But there are always some who have a desire for the truth of the Gospel. One of the latter on one occasion said to the missionary when he met him in his field. "When I am plowing, or hauling, or going I am always thinking about that which you told us on Sunday concerning God." It is manifest that the Gospel is working among these Indians like the leaven in a measure of flour. Brother Kliewer has of late been assisted in his work by *Waatan*, an Arapahoe Indian, who professes conversion and faith in Christ, and who has been baptized years ago at Lawrence Kansas. At the above named meetings Waatan nearly always had some words of admonition for his own people. Brother K. writes that although Waatan possesses only a limited store of knowledge at present, yet he is making progress in that direction, while at the same time he possesses an earnest, modest and unassuming spirit.

SHE IS TOO PRETTY TO BE A MISSIONARY.

ADELAIDE W. HARRINGTON.

Such was the comment made by a fashionably dressed young lady upon a graduate of the Training School at "2411." Similar declarations are not uncommon among a class of people who are completely dazed at the thought of a girl upon whom nature has smiled fitting herself for missionary work. They can excuse it in a plain girl, but for a pretty one to bury herself in such a career is unpardonable. In their opinion those suited for such work have faces of unmarked interest, minds with one idea, of course a religious one, shoulders rounded, and an attire of old fashioned garb. The pretty girls should devote their lives to the world's merry-go-round. It is a matter of interest to notice the look of wonderment dawn upon the faces of these people when they discover that smart girls, intellectual girls, fun-loving girls and even pretty girls take no delight in society's gay life. Their choice is to consecrate all they are and have to help make the world better. When these people come in contact with such girls they are actually surprised to find they are not sepulchres as they expected, but genuine palaces radiant with joy and happiness. Closer acquaintance only deepens the mystery, and they wonder how this can be. The only solution to the problem is that these girls have the secret of a happy life, and with their beauty are doubly blessed. They have chosen a path that will increase their value in making them useful as well as ornamental. In exchange for the admiration of society life, they advance much higher by reaching the very heart of many lives who rise up to call them blessed. When will the world learn that these girls find more real satisfaction and joy in such a life than all else besides? When will it realize that pretty faces are as much appreciated in the darkened places as in the more favored? They have chosen the better part. They are the artillery of a vast army which is fighting to plant the seed that will uproot strife and hate in every corner of the earth. They are an army of royal descent, destined to win the greatest victory the world ever saw. God had a purpose in making these girls beautiful, and certainly He has first claim to the power they possess.—*Tidings.*

The Society for Prevention of Cruelty to Children, in New York, expended last year $740,000, and during its twenty year's existence it has rescued 200,000 children. In speaking of the work of the Society, the president, Mr. Gerry, says: "But for the saloon, the work of the Society would be greatly diminished. The very moment that drink enters the house parental sympathy goes out."

SUNDAY SCHOOL.

By A. M. F.

Satan "goeth about as a roaring lion, seeking whom he may devour." But lions do not always roar. "Will a lion roar in the forest when he hath no prey?" Satan knows when to roar and when to be silent. The only safe plan is to be so busily engaged in doing good that we shall have neither time nor inclination to do evil.

PRACTICAL LESSON POINTS.

Lesson 10.—September 6th.

David's Love for God's House.—1 Chron. 22: 6-16.

We have come to the closing years of David's life. No foreign wars disturbed the peace of this period, and David could tnrn his attention to matters within his kingdom. He conld correct evils which had sprnng up during the exciting times of war. One of the chief things to which he gave attention was the collection of materials for the building of the temple, which God had promised should be erected by his son. David's charge to Solomon was earnest and solemn, and gives the impression that it was given a short time before the king's death. He unfolded his long cherished plan to his son, and committed the work of building the temple, as a sacred charge. His cherished love for God's house never grew cold amid the tumnlts of war, or distresses at home. In looking back and seeing how God has always fulfilled his promises to his people, we should be glad and take courage. "Be strong and of good conrage" were among the last words of David to Solomon. It was fitting that the last words of Moses to the Israelites, and to Joshua, should be the dying counsel of David to Solomon. If we are doing the Lord's will and the Lord's work, we have no need to be discouraged, even amid trials, and obstacles, and enemies. He will help us in the conflict with sin and self, he will strengthen us to resist the evil influences of those who tempt us, he will enable us to be brave in antagonizing all worldly and popular customs.

Lesson 11.—September 13th.

David's Gratitude to God.—2 Sam. 22: 40-51.

David did not neglect to give thanks to God for blessings and mercies received. This entire chapter is a psalm of praise. We have it here, as it was first composed by David for his own use, and in Psalm 18 we have it as afterward delivered to the chief musician for the service of the church. The more we think on what the Lord has done for us, the more we gain courage and confidence for the future. Ingratitude makes men despairing and afraid, while true gratitnde produces consolation. The more gratitnde we feel, the more confidence we have, and the more confidence we have so mnch the more help for time and eternity. While David rejoiced his enemies murmured. He was victor, and they were his subjects. He was a man of prayer. He did not conceal his faith in the one true and living God, and his example in this even led his enemies to try the weapon of prayer in their fits of desperation, yet their pleadings were vain, for their faith was not fixed in God. Still David believed that the God of Israel was also the God of the heathen, and would one day be known and worshipped among them; yet he songht not to make war the means of bringing them to the knowledge of the living God, but by the testimony of his great deeds for his people, which proved his power and love and purpose for them. David himself possessed the missionary spirit. His faith was not vain, neither his prayer's fruitless. Our gratitude is best shown in our faithful lives.

Lesson 12.—September 20th.

Destructive Vices.—Prov. 16: 22-33.

We have now a lesson from the pen of Solomon, used by the Holy Ghost, for making known to us the mind of God. "Understanding is life," Knowledge of the truth as related to God and revealed in Jesus Christ, is life. "A well-spring of life." To have a well spring there must be deep veins and high mountains. To have a well spring in grace there mnst be depths and heights. An emptying of self and a springing upward to God. Spiritual nnderstanding is an ever flowing, refreshing fonntain. Wisdom in the heart teaches the month what to speak, and when and how. Destructive vices generally lie in the way spoken of in v. 25—the *seemingly right way*. The way of ignorance, carelessness, worldliness, earthly-mindedness, sensuality, flesh-pleasing; or the way of hypocrisy in religion, external performances, partial reformation and blind zeal may by human reasoning seem right, bnt each leads in a path which ends in destruction. All reckon the ways of drnnkenness, open debauchery or dishonesty to be wrong ways, but many seem to see no harm in private tippling, a little over reaching in a bargain, a little hypocrisy, worldly-mindedness and selfishness. They fail to see whither these little practices tend and to note that '*the end thereof are the ways of death.*' We shonld look to the guide-post rather than to the apparent pleasantness of the road.

Lesson 13.—September 27th.

REVIEW.—12 LESSONS FROM THE LIFE OF DAVID.

Summary of Quarter's Lessons.

1. D. K. of J.—After the death of Saul, David made inquiry of the Lord, through the priest, concerning his course of action. God directed him to Hebron, where he was annointed king over two tribes. Abner determined to make the incapable son of Saul, Ishbosheth, king in Israel, and gathered the remaining tribes into favor with his plan, and set up a rival kingdom against David.

2. D. K. over all I.—The friendships of wicked men are easily broken. A quarrel separated Abner and Ishbosheth. Both were put to death. Then all Israel united in making David their king, Jerusalem was captnred and made the dwelling place of David.

3. The A. brought to I.—David stirred Israel to bring the ark of God from its place in the house of Abinadab. It was carried in a cart instead of upon the shonlders of the Levites, and Uzzah tonched the ark and was struck dead. The ark remained three months in the house of Obed-edom. Then removed to Jerusalem.

4. G's. P. to D.—Here is recorded God's message to David by the prophet Nathan, directing him not to attempt the work of building the temple, bnt promised that his son shonld build it.

5. D's. K.—This lesson records David's great kindness in making search for any remaining members of Saul's family, unto whom he might show kindness.

6. D's. V.—The Ammonites hired the Syrians to help them war against Israel, bnt were entirely defeated. The Syrians gathered all their forces together against David, bnt were defeated, and many of their people joined themselves to David.

7. D's. C. and F.—David gives an account of his repentance and forgiveness after he had sinned.

8. A's. R.—Absalom aspired to the throne, and skillfnlly won the hearts of the people away from his father, then made pretence to piety, and left Jerusalem in company with friends to go to Hebron, to offer sacrifice. Then he gave signal and the people declared him king.

9. A's D. and D.—Absalom persued his father with an immense army, and in the woods of Ephraim he was hanged by his hair and then slain by Joab. His cause was lost.

10. D's. L. for G's. H.—At David's approaching death he called his son Solomon nnto him and renewed God's promises concerning him, and the bnilding of the temple.

11. G's. G. to G.—David records his thanksgiving nnto God for his many wonderful victories.

12. D. V.—Solomon, who followed David as king, contrasts clearly, the difference between the way of life and the way of death.

[This summary should be studied and used in a conversational review in the class.]

THE YOUNG PEOPLE.

BY A. M. F.

THE CHRISTIAN SOLDIER.

Here is a new hymn for the Christian Soldier. I hope all our young soldiers of the cross will learn to sing it. Yes, sing it with might and main and meaning.

TUNE—ARIEL.—Mennonite Hymnal, P. 141.

Oh, Savior! hear the earnest prayer
That on the wings of faith I bear
Snbmissive to thy throne;
Help me to keep my armor bright,
And boldly wear it in the fight—
Oh leave me not alone.

Help me by faith, my radiant shield,
To trinmph on the battle field
Where sin and death I meet;
Salvation is my breast-plate now,
And with my helmet on my brow,
Thy love I will repeat.

Grant me thy might, O gracious Lord,
That I may use the matchless sword
And conquer every foe;
In donbt and danger be my gnide,
In Thee, my Refuge, let me hide,
While waiting here below.

In toil and conflict make me thine,
And let thy light upon me shine,
Until the strife be o'er;
Then, Captain of Salvation! come,
And hear me as a conqneror home,
To rest for evermore.

Scripture lesson to read in connection with this hymn:—Eph. 6: 10-18.

MEETING TOPICS.

SEPT. 6.—Getting the most out of the Bible.—Dent. 6: 1-9. What? How? Why?

SEPT. 13.—Our tongues for Christ.—Prov. 15: 1, 2, 4, 7, 10, 14, 23, 26, 28. 1. The speech of the foolish and wicked. 2. The speech of the wise, the pnre, the righteons. 3. How helped?

SEPT. 20.—The need of home missionary work.—Isa. 62: 1-12. 1. The home field. 2. Evils and difficnlties. 3. The power to help.

SEPT. 27.—Lessons from David's life and words.—2 Sam. 22: 1-22. 1. Courage. 2. Trust. 3. Friendship. 4. Faithfnlness. 5. Sin. 6. Sorrow.

WASHINGTON CONVENTION BITS.

Though late yet still Seasonable.

Christian Endeavor is a John the Baptist, crying in the wilderness of this world, "Prepare ye the way of the Lord, for the *united* kingdom of heaven is at hand.—*Dr. Pounds.*

There can be no revival so long as there is a chasm between the pastor and people. If a revival comes, it will be by the prayers of the young people for their pastor.—*Dr. Chapman.*

The news-stand in the Philadelphia headquarters was piled high with Sunday Philadelphia papers by the enterprising agent. It remained piled high all day, for not a paper was bought by the Endeavorers.—*Golden Rule.*

We are stricken with horror at the Armenian outrages. And they are horrible, but there is a worse crime being committed in America. The Turk murders a Christian and frees a white soul for heaven. The saloon-keeper slays a man and sends his soiled soul to destruction.—*Dr. Henson.*

One of the revolutionary patriots is credited with the assertion that "three millions of people, armed in the holy cause of liberty, and in such a country as we possess, are invincible by any force that an enemy can send against them." The Endeavorers are equal in number to all the people of thirteen colonies which won independence and founded our Union. No enemy will send a force against them, and there are few evils in the social and moral life of the people that can prove invincible to such a power as they may wield.—*The Washington Post.*

In his enthusiastic report of the Washington Convention, printed in *The Christian Observer*, Prof. James Lewis Howe speaks thus of the meeting in front of the Capitol: "As the vast multitude joined in 'Holy, holy, holy, Lord God Almighty,' one thought of the voice of many waters; and as from one of the porticos of the Capitol, I gazed over that mass of humanity, densely packed almost as far as the eye could reach, I could not help thinking of the 'multitude which no man could number.' It was a tremendous testimony to Protestant Christianity.—*Golden Rule.*

An Endeavorer who had been engaged in the evangelistic services of the Convention stopped two young men as they were entering a saloon. He spoke to them earnestly, asking them not to go in, and they walked with him a little way. Then amidst the hurrying crowds the three men stood on the corner, with heads bowed, while the Christian offered prayer for the tempted youths. They told the story of their lives to him, and promised to seek farther the salvation of which they had talked. The next morning the delegate had the joy of seeing one of the young men enter a mission and publicly confess Christ.—*Golden Rule.*

Contrasting the St. Louis and Chicago political conventions with the Christian Endeavor gathering at Washington, the editor of *The Christian Intelligencer* says: "This gathering of young Christians has aroused and impressed upon the world influences compared to which the glitter and glare of the political meetings were but as the sputterings of a match in the presence of the sunlight. In that great Convention of youth and maidens, thirty thousand strong, gathered from every state in the nation, and every nation under heaven, and not in the noisy, insincere, and selfish horde of politicians, lies the hope of America and of the world."

NO USE DECORATING.

Washingtonians have a habit of comparing every large assemblage of people at the national capital with the crowd which comes every four years to see the president inaugurated. But the crowd which attended the Christian Endeavor Convention is so radically different from an inauguration day crowd that a comparison is difficult to make in this case. While everybody who comes to a presidential inauguration is not a drunkard or even a drinking man, it is unfortunately true that a great many of them are both, and that inauguration week is a harvest for Washington saloon-keepers. The Endeavorers, on the contrary, are total abstainers. In decorating their buildings the merchants have done splendidly, but the dram-shops are conspicuous for their lack of decorations; their proprietors knew that they would get no patronage from the Endeavorers, and therefore spent nothing for decorating.—*The Christian Intelligencer.*

I never saw a useful Christian who was not a student of the Bible. If a man neglects his Bible, he may pray and ask God to use him in his work, but God cannot make much use of him; for there is not much for the Holy Ghost to work upon. We must have the Word itself, which is sharper than any two-edged sword.—*D. L. Moody.*

MARRIAGES.

ALLEBACH—YORGEY.—On August 8, 1896, at Schwenksville, Pa., by W. S. Gottshall, Moses G. Allebach and Flora Yorgey, both of Schwenksville, Pa.

DEATHS.

FRYER.—On July 6, 1896, at Royersford, Pa., of dropsy and old age, Barney Fryer, aged 80 yrs., 8 mos., and 14 days. Interred at Fernwood Cemetery. Funeral services were conducted by John Latshaw and Rev. Nieman of the Lutheran church.

HUNSBERGER.—On July 28, 1896, at Frederick, Pa., of old age, Elizabeth, widow of John Hunsberger, late deacon at Bertolets meeting house, aged 82 yrs., 3 mos., and 20 days. Funeral services were conducted by W. S. Gottshall. Interment was made at Bertolets Mennonite meeting house.

LANDIS.—On August 3, 1896, in Richland, Bucks county, Pa., Mabel Elizabeth, daughter of Daniel M. and Emma Landis, aged 1 yr., 2 mos. and 13 days. On August 7, interment was made at the Springfield Mennonite church. Funeral services were conducted by A. B. Shelly and J. S. Moyer.

BAUER.—On August 4, 1896, near Congo, Pa., Deborah Bauer, *nee* Longacre, wife of Andrew Bauer, aged 75 yrs., 5 mos., and 28 days. Interment on the 8th, at Bally, Pa., in the old Mennonite Cemetery. Funeral services were conducted by A. Mack and A. S. Shelly.

SASSAMAN.—On August 9, 1896, in Springfield, Bucks county, Pa., Susanna, relict of Abraham Sassaman, aged 86 yrs., 3 mos., and 13 days. Funeral services were conducted by A. B. Shelly and I. B. Ritter. Interment made at Zions Hill church.

CONTRIBUTIONS.

Donations received at the Mennonite Home, Frederick, Pa., during July, 1896,

J. R. Allebach, Green Lane, Pa., lounge.

Mr. and Mrs. H. K. Ackerman, Phila., Pa., 3 white spreads, 2 sheets, 1 comfortable and 1 bolster.

Mrs. Wm. Knab, Phila., Pa., 1 tea pot, 2 glass dishes and 2 pudding dishes.

First Mennonite Church, Phila., Pa., wash machine, bedstead and rope, chaff bag filled with cork shavings, 3 sheets, 2 comfortables, 1 quilt, 1 white spread, pair of pillow shams, 5 towels, 3 long pillow cases and 12 short pillow cases; a complete furnishing for one room comprising, bedstead, coil spring bed bottom, mattress, 2 sheets, 1 long and 2 short pillow cases, 1 long and 2 short feather pillows, 1 white spread, bureau, washstand, 2 chairs and 1 rocker, chamber set and 30 yards of rag carpet; for the kitchen and dining room, knives, forks and spoons, 6 cups and 5 saucers, 1 pepper box, 2 tumblers, 5 plates, 10 dessert dishes, 1 glass butter dish, 1 Majolica butter dish, 1 sugar bowl, 1 molasses jug, 1 large tin dish, 2 small tin dishes, 1 waiter and 1 looking glass.

A large lot of green groceries by the neighbors around the Home, of which no account has been kept. Gratefully acknowledged,

W. S. GOTTSHALL,
Financial Secretary.

For the Storm Sufferers among the Indians in our Mission Districts.

From Prof. B. F. Welty, Bethel College, $5.00; Rev. C. Krehbiel's Indian School, $5.00; Sister B. Dester, 50c; cong. at Elbing, Kan., $7.00; Mission Friends at Berne, Ind., $13.00; Alexanderwohl cong., Kan., $36.33; Bruderthal Sewing Society, Kan., $7.00; Bluffton, Ohio., Sewing Society, $12.75; Bethel Sewing Society, Mo., $6.25; Bethel cong., $2.20; Beatrice, Neb., cong., $12.15; Rev. C. Schowalter and his cong., $7.08. Total, $115.28.

Very gratefully acknowledged,
R. PETTER, Missionary.

For our Indian Mission received during the month of July, 1896.

From Summerfield, Ill., cong., $20.00; Wadsworth, Ohio, con., $8.00; Zion's S. S., Ia., $3.40; Bethel S. S., Mo., $7.85; cong. and friends at Berne, Ind., $36.17; St. John's S. S., Pandora, Ohio, $27.36; Salem cong., Dalton, Ohio, $6.93; Girls' Sewing Society, Summerfield, Ill., $6.00; Gnadenfeld S. S., Kan., $1.25; cong. at Loretta, S. D., $3.50; cong. and S. S., Bluffton and Pandora, Ohio, $53.65; Bethel cong., Minn., $25.55; Bethel S. S., $14.45; Salem cong., Butterfield, Minn., $12.20; S. S. at Henderson, Neb., $6.55.

With sincere thanks to the donors,
GUSTAV HARDER, Treasurer.

For Publication Fund.

From Bethel cong., Minn., $5.00.

Gratefully acknowledged,
MENN. BOOK CONCERN.

For the General Conference Treasury.

From Bethel cong., Minn., $5.00; Summerfield cong., Ill., $9.00; West Zion cong., Kan., $14.50. Acknowledged with thanks,

DAVID GOERZ, Treasurer.

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